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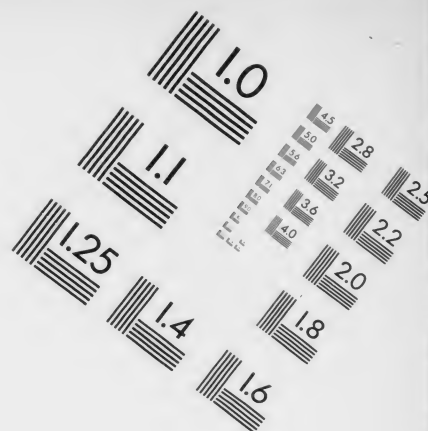
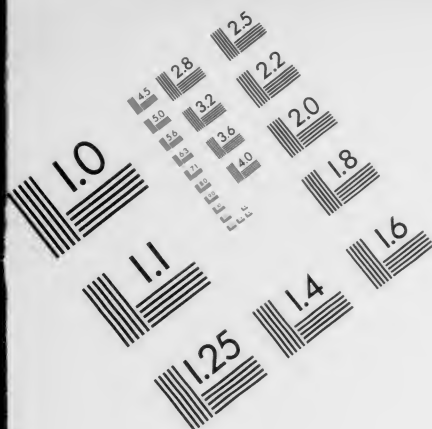
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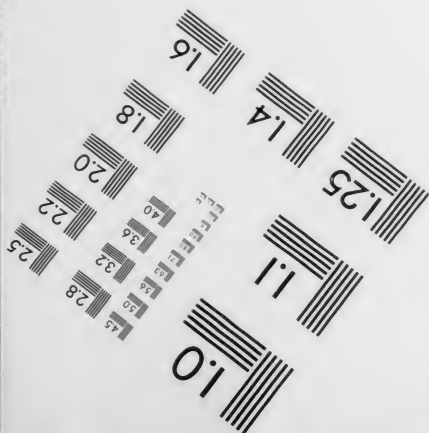
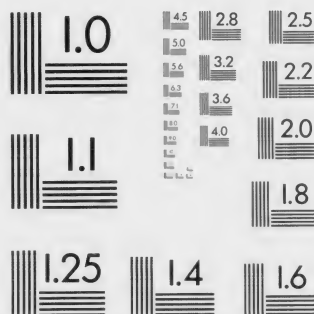
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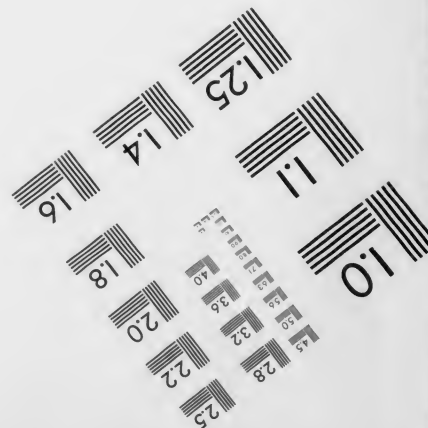
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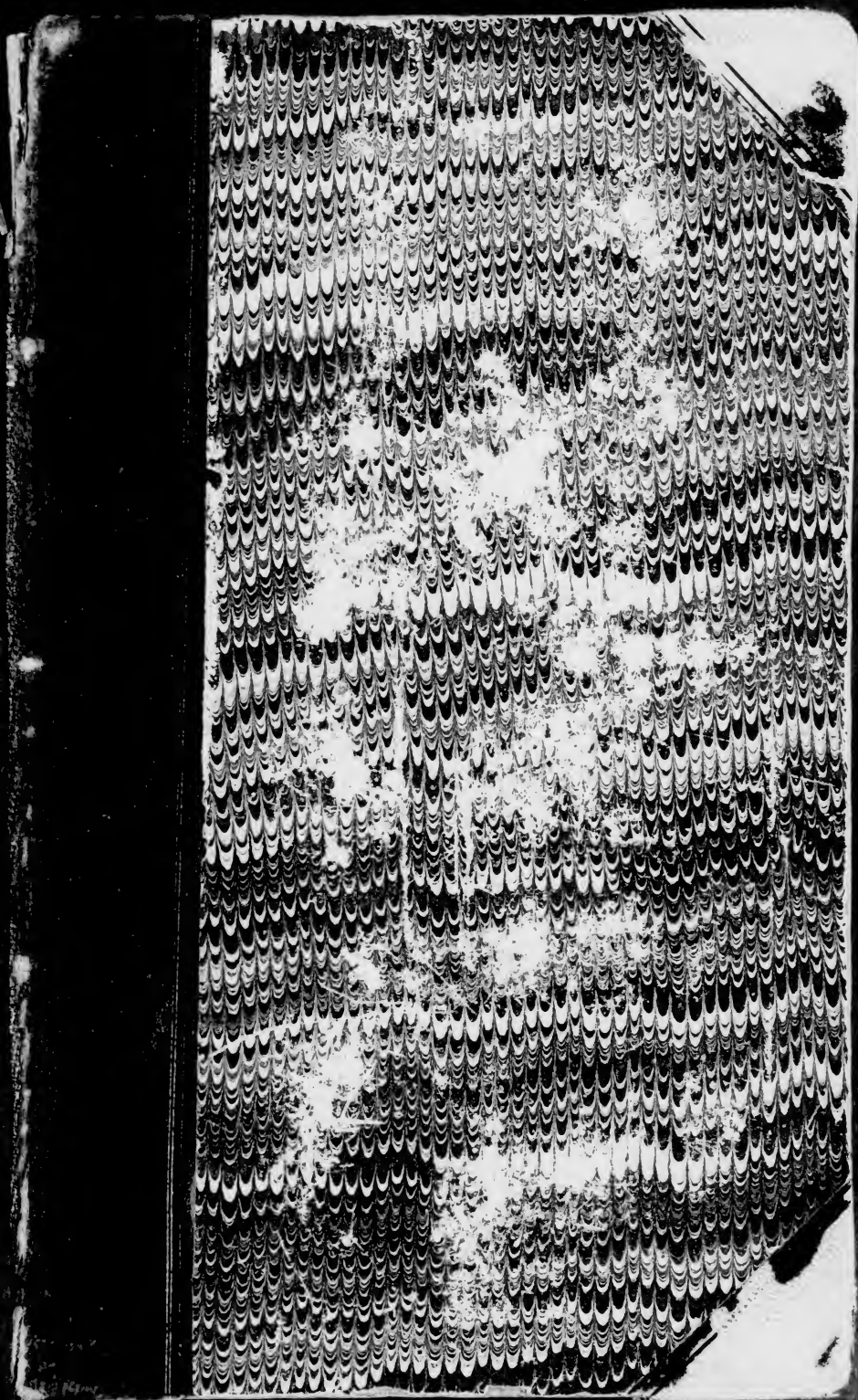


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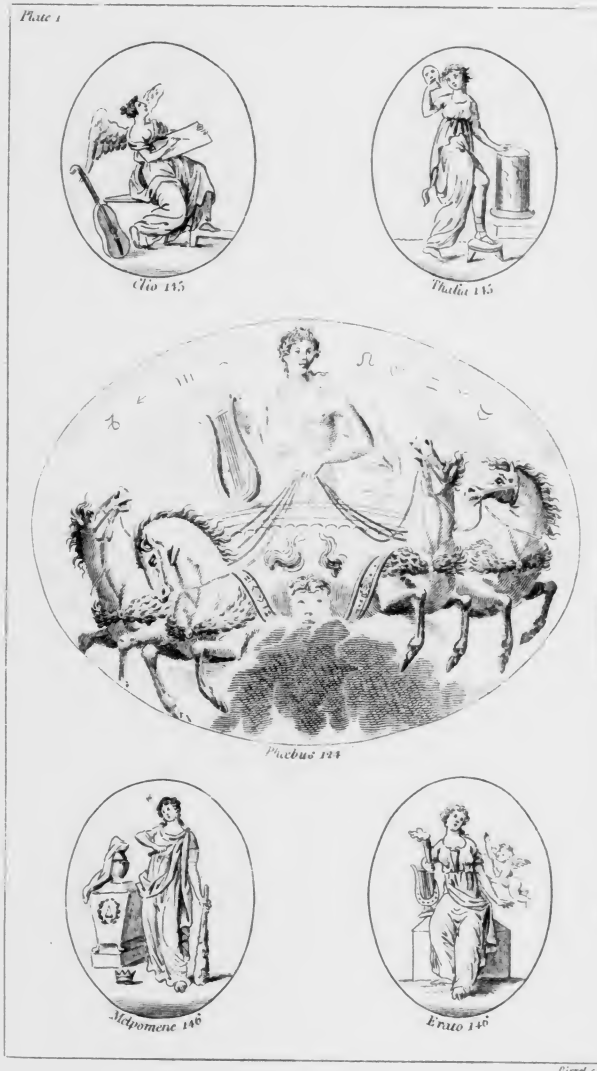
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FRONTISPIECE



A. Hall

A
HISTORY
OF THE
HEATHEN MYTHOLOGY;
OR,
THE FABLES OF THE ANCIENTS
ELUCIDATED FROM
Historical Records.
An important Key to the Classics.
TO WHICH IS ADDED,
AN ENQUIRY INTO THE RELIGION OF THE FIRST
INHABITANTS OF GREAT BRITAIN.
AND A PARTICULAR ACCOUNT OF
THE ANCIENT DRUIDS.

Translated from the French of M. L'ABBE DE TRESSAN;

By H. NORTH.

SECOND EDITION,
EMBELLISHED WITH SEVENTY-FIVE ENGRAVINGS.

LONDON:
PRINTED FOR B. CROSBY AND CO. STATIONERS' COURT,
PATERNOSTER ROW.
1806.

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ANNALS
OF
THE
ROYAL
SOCIETY

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TO THE

RIGHT HONOURABLE LADY

BARBARA PLEYDELL BOUVERIE.

MADAM,

I VENTURE with the greater confidence to dedicate this work to your Ladyship, as it is in some degree your own; and should it meet with any success, it is to you I shall think myself indebted for it.

I foresee that, unassuming as you are, you will disclaim all title to this eulogium; you display only the sprightliness and graces so natural to your age; you seem wholly occupied by your amusements, and it is to a faithful memory, that you attribute the satisfaction afforded by your answers. You will say then, you will even believe, that you owe all

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to

to the care of your masters. I certainly shall not combat this modesty, which gives lustre to every quality; but though the truth may cost you some embarrassment, I must tell it all. You will recollect, Madam, that when we began by reading together *Le Dictionnaire de la Fable*, I caused, as it were, all Olympus to pass in review before you. The long list of personages wearied, without interesting you, yet some names struck your attention forcibly, by their resemblance to those with which your progress in antient history had made you acquainted; from that time I found in your own talents the means of engaging you in the study of Mythology, by explaining to you its relation to history.

Being present at your lessons, I have frequently seen you employ the pencil, in correctly imitating the drawings given you to copy; this gave me an opportunity of mentioning the works of Xeuxis, Phidias, Apelles, and other celebrated Artists, which formed the
greatest

greatest ornaments of the temples of antiquity. On hearing you awake the tones of the *Piano Forte*, I spoke to you of the power of music; I mentioned to you Orpheus, the son of Apollo and Calliope; I described to you the temple of the Muses, and you learnt with pleasure that Terpsichore presided over those lively, airy dances, which serve at once to amuse and strengthen you, and to give freedom and grace to all your motions.

It was thus, by seeing the success with which you rewarded the pains bestowed on your education, that I felt the greatest desire to contribute to your improvement; and it was for that purpose, that I endeavoured to find a method of giving you at the same time a sufficient knowledge of Mythology, and of proving to you, that it almost always has its origin in ancient history and tradition. This work presented many difficulties, but you inspired emulation, and your apposite questions repeatedly suggested to me what I sought.

Accept

Accept then the homage of a task, which owes its existence to you. Were the public to see, and hear you, the Author would be overlooked, you would be the only object of admiration, and the wish of every parent would be, that their children might equal you.

I am, MADAM,

With the greatest respect,

YOUR LADYSHIP'S

Very humble servant,

M. TRESSAN.

ADDRESS

FROM

THE TRANSLATOR.

HAVING long been engaged in the instruction of youth, particularly of the female sex, it was with peculiar satisfaction I undertook the TRANSLATION of a work which seemed to me so eminently qualified to convey to them a species of knowledge, which the general plan of their education in some measure excludes them from the possibility of acquiring. The comprehensive manner in which the subject is viewed, the order and connexion observed in the arrangements; but above all, that singular delicacy which pervades every part of it, gives the treatise of Mr. l'Abbé de Treffan, in my opinion, a decided superiority over any publication of the kind existing in the English language.

With

With respect to my own performance, I have endeavoured faithfully to render the sense of my author, and as far as possible to observe ease and freedom in my style; should I have succeeded, I have attained the summit of my wishes; should I have failed, I deprecate severe censure by an apology which is ever favourably received by a liberal and indulgent public: it is a first attempt.

N^o. 16, RUPERT-STREET,
LEICESTER-SQUARE.

H. NORTH.

P R E F A C E.

THE French edition of Mythology compared with History being completely exhausted; the author, encouraged by the flattering reception which that work experienced from an indulgent public, has thought it his duty to yield to the numerous solicitations of his friends, by giving a translation of it in the English language.

He has carefully made such corrections as appeared to him necessary, and has annexed some additional articles which are indispensable for those who wish to have a general knowledge of Mythology, and the progress of Paganism. It is for the public alone to determine, how far this performance is worthy of being dedicated to the instruction of youth.

Les talents, le zèle et les soins du traducteur viennent de donner un mérite réel à cet ouvrage; l'auteur saisit avec empressement l'occasion d'en témoigner sa reconnaissance*.

It is universally acknowledged, that to travel with advantage, to estimate the capital productions of the arts, to read poets and ancient authors, it is

* Here modesty compels my pen to make a pause. A compliment so highly gratifying I dare not appropriate to myself till authorised by the sanction of the public.

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requisite to have a competent knowledge of Mythology; consequently we shall not dwell upon the necessity of cultivating that species of study; but that it might equally suit every age, it was necessary to observe the most scrupulous attention to the method of conveying instruction of this kind. The author is happy and proud to repeat it, that every parent who has done him the honour of subscribing to his work, has condescended to give him the flattering assurance, that, after having attentively examined it, they have found that they might with the greatest safety abandon it to the use of their children. We wish our readers to observe, that our object being to give a complete idea of Mythology and the origin of idolatry, it has been unavoidably necessary to take a general view, and return to the first ages of the world.

It is not an abridgment by way of question and answer we have wished to present, it is not simply a knowledge of the heathen divinities we have intended to give; encouraged by the genius of a great nation, fond of reflection and profound study, which knows how to avail itself of the happy dispositions of youth, to accustom it to the noblest and most arduous pursuits, we have thought it our duty to soar above the common track, and have endeavoured by every method to point out the true sources to which it is necessary to recur for real information. If some think we are liable to censure

for not having the entered more fully into many of the subjects, and for having omitted several names in the list of those called Divinities of a particular species, our reply is, that this list alone would require volumes, and answer no other purpose than fatiguing the memory, without giving any essential instruction; it is by reading the principal productions of great masters that we acquire a knowledge of these names, and then the trouble of retaining them will be repaid by the charms we shall find diffused through their works.

Our principal object has always been to take a general view of Mythology, to trace it from its origin, to follow it through its wanderings, and mark its every step; it is the more effectually to accomplish this end that we have added an account of the religion of the first inhabitants of Great Britain, and the history of the Druids: the names of these priests are so celebrated, and we still so frequently meet with vestiges of their religious ceremonies, that it would in a manner be unpardonable to be totally ignorant of what concerns them.

If the former part of this work is thought to exceed the capacity of youth in general, parents or preceptors may themselves, by the progress of their pupils, judge the period when it will be of utility to bring them back to it, and at first it will be sufficient to teach them the division of the pagan deities, and the particular histories of the gods.

We

We have, as frequently as possible, compared fiction with history, and given explanations of the fables, in order, as much as lay in our power, to add to the numerous objects of instruction presented to youth in England: this method we have carefully followed, having observed that all tutors make a point of impressing upon the memory of their scholars, the chronology of empires and their most remarkable events. By the method which we have observed, Mythology will in some degree be only a continuation of the study of history.

The work of the learned Abbé Banier is only proper for those persons who are accustomed to researches into antiquity: but we take this opportunity of declaring, that, notwithstanding our care in consulting the most esteemed authors, it is principally this able master who has been our guide.

The *Dictionnaire de la Fable*, by Chompré, has great merit, and is even necessary in assisting the memory, but being arranged in alphabetical order, and containing no historical elucidation, it must be judged insufficient.

The *Metamorphoses* of Ovid, as well as the works of other poets, can by no means be stiled a complete system of mythology; and besides are not adapted to the capacity of every description of readers: these are the reasons which led us to undertake this work, which we hope will be found worthy of the public approbation.

MYTHOLOGY

[1]

MYTHOLOGY

COMPARED WITH

HISTORY.



Preliminary Reflections upon the ORIGIN of IDOLATRY.

If we wish to trace the origin of idolatry, we must ascend to the origin of the passions.

Sacred Writ alone can teach us the true cause of the miseries, and disorders of the human race. That celestial light has alone the power of dissipating the gloom: and it is by taking this for his guide, that man, perceiving at once his weakness and his pride, ceases at last to be the sport of his doubts. We shall not repeat the instructions dictated by the Almighty himself: they are known to all our readers. It is from this pure and sacred source, that the eloquent Bossuet drew the first principles, and elements, of his immortal discourse on Universal History.

Let us content ourselves with following him, when, supported by holy scripture, he grasps the whole extent of history, and traces, with a masterly

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terly hand, the rapid, but sublime picture, of the infancy of the world.

“ Every thing has a beginning, and there is no history, however ancient, in which we cannot discover evident marks of the recent creation of the world.

“ We see laws established, manners polished, empires formed, and the human race instructed by experience, gradually emerge from a state of ignorance. Arts are invented, mankind increase, the earth is peopled: precipices, mountains, seas, rivers, are no longer obstacles—all are surmounted. Levelled woods give place to fields, to pastures, villages, towns, and cities; man bends even metals to his use, and by degrees makes all nature subservient to it.

“ But as the distance from the originals increased, men confounded the ideas they had received from their ancestors; the human mind debased could no longer elevate itself, and men becoming unwilling to adore what they did not see, idolatry spread itself over the whole universe. Yet an obscure idea of the Divine Power maintained itself by its own force; but, confounded with the images introduced by the senses, they adored whatever appeared to have any motion or power: thus the sun, the planets, whose influence was felt from so great a distance; fire, the elements so universal in their effects, became the first objects of public adoration.

adoration. Men bore the penalty of submitting themselves to their senses; all was determined by them, and, in spite of reason, they created all the gods that were adored upon earth.

“ In the time of Abraham, and a little while after, the knowledge of the true God appeared still to subsist in Palestine, and in Egypt.

“ Melchisedeck king of Salem, was the priest of the most High God, who made heaven and earth.

“ Abimelech king of Gerar, and his successor who bore the same name, feared God, swore by his name, and admired his power. The threats of this mighty God were dreaded by Pharaoh king of Egypt; but, in the time of Moses, the nations were fallen into idolatry, the true God was no longer known in Egypt as the God of the universe, but only as the God of the Hebrews; they adored even animals and reptiles: every thing was God, except God himself.”

In this picture, traced by the hand of genius, we see prophane history, always doubtful, when it wishes to penetrate the obscurity of distant ages, submit its narrations to the authority of scripture, and draw them from that infallible source, which alone can enlighten us upon the formation of the universe. We see the cause of the first errors and disorders, and cease to be astonished “ at seeing the human mind, hurried on
by

by a blind impression, sink into idolatry without the possibility of preventing it. Man regarding as divine whatever was powerful, and feeling himself drawn with irresistible force towards vice, thought that this force was something different from himself, and formed it into a god: thence it was, that altars were raised to impiety, and that man tormented by remorse, regarded the Divinity as an enemy, who was not to be appeased by common victims: impelled by terror, parents sacrificed even their children, and burnt them for incense to their gods."

After having seen these first causes, let us consider how man could fall into a state of degeneracy, which continually increased as he advanced in life.

The first families multiplied. The earth no longer smiled upon man, it no longer yielded spontaneously. The necessity of finding subsistence constrained them first to emigrate.

New fruits, new fields, were to be sought; and these families, at their departure, carried with them impressions which nothing could efface.

They had not seen that delightful garden—the abode of innocence—where the first man had been placed during the former part of his life, but the description of it had been transmitted from age to age, and the desire of happiness, that most constant and irresistible of all desires, perpetuated

petuated the remembrance of it; perhaps even a vague hope of again finding it determined these wandering families to direct their steps towards unknown regions. But these pleasing illusions of hope, soon gave place to the most melancholy reality.

As they advanced, they found nothing but the wrecks of the globe, as it were, which the universal deluge had overthrown from its foundation; and the dangers which threatened them at every step, imprinted the remembrance of it in indelible characters. After fruitless and painful researches, the necessity of subsisting compelled them to stop, and apply themselves to labour. But what obstacles had they to surmount? Immense forests impenetrable to the rays of the sun, infested with venomous reptiles, and wild beasts; marshes, which art had not yet taught how to drain; barren plains, or which produced nothing but brambles: these were the new domains reserved for man. All nature seemed in arms against him, which ever way he turned. Instead of safety and repose, he found fatigue and death, and, to complete his misery, he still preserved the remembrance of his primitive happiness. Yet he must either work or perish. Some portions of ground were cultivated, but he, who by the sweat of his brow could scarce procure food for himself and family, had no thought of being

generous: he inclosed his fields, he defended his harvests; and, as their preservation alone could insure his own existence, he threatened with death whoever should attempt to deprive him of them.

It was thus that a right to property was first established among men, whom the fear of perishing with misery, and hunger, soon armed against each other.

A father of a family, surrounded by his children, it may easily be conceived, would have long remained in peace; but pressed by other men, pursued by the same necessities, whose industry or labours were not equal to his own, he was soon obliged to make use of force to repel their depredations. The instruments which served to fructify the earth, became the instruments of death; War arose, and when this terrible scourge had let loose its rage, cruelty and vengeance, selfishness and injustice over-ran the whole earth.

Man then entirely occupied by his necessities and passions, thought the less of preserving the precepts and worship of the true God, as he had already lost the knowledge of him when he left his native land. Each succeeding generation wandered still farther into the mazes of error; wickedness established her empire; she alone gave laws, or rather plunged men into the most horrible state of depravity, leaving them no
other

other guide than their desires, and inordinate passions.

Let us leave these hordes of savages, their history can only inspire us with horror; we shall resume it hereafter, at the period when civilized colonies, conducted by experienced and courageous chiefs, came to rescue them from this deplorable condition, by introducing among them more salutary laws and more gentle manners.

The compendious historical account of M. de Bossuet, is sufficient to inform us of the original establishments of mankind, and in what manner they forgot the precepts received immediately from God: it likewise proves, that the remembrance of great events could never have been lost, and that as soon as corruption had led men to imagine Gods, historical truths and the fabulous history of divinities must have been confounded together.

Observation likewise shows us, that the inhabitants of the east must have escaped that ignorance and barbarity which disgraced those people who had penetrated into remote regions.

The patriarchs had transmitted to the former a knowledge of their arts, and more noble ideas, and to this day, notwithstanding the ravages of ages, their works are the admiration of the whole world.

To preserve some order in these dark periods, and to explain the difference between the gods of the east, and those of the west, we shall give some of the opinions which are entertained concerning the traditions of the Chaldeans and Egyptians.

We shall see, that it was among these people that idolatry first had its rise, and it will appear in the course of this work, that it was colonies of these same people, who introduced among the Greeks, and the inhabitants of the west, laws, customs, more civilized manners, and the greater part of their arts.

In process of time, the Greeks transmitted them to the Romans, and it is to avoid confounding epochs, that we have divided the Pagan deities into two classes, the Gods of the east, and the Gods of the west.

TRADITION OF THE CHALDEANS.

It is among the people of Asia, that we must seek for the origin of idolatry. The Chaldeans were undoubtedly one of the most ancient people of the earth.

Their first king was Nimrod; he is supposed to be the author of the mad attempt of the tower of Babel, and lived in the time of the Phaleg.

Notwith-

Notwithstanding the difficulty of ascending to so distant a period, there are always to be found some traces by which truth may be discovered. Historians, succeeding each other from age to age, have stood in need of authorities to support their writings; they have had recourse to the fragments of preceding historians, and it is by carefully collecting these, that an attentive observer finds his remarks upon solid bases, and avoids error, though the original writings of men be lost. The historian Josephus relates, that the Chaldeans, from the earliest times, carefully preserved the remembrance of past events, by public inscriptions and other monuments. He says, they caused their annals to be written by the wisest men of their nation. To this, we may add, that there cannot be a greater proof of their antiquity than the resemblance between their description of the origin of the world, and that conveyed to us through the writings of Moses.

Four ancient authors* had written the history of the Chaldeans; their works are lost, but some fragments of them are still to be met with in Eusebius, Josephus, and Syncellus; it is to the latter we are indebted for the following extract from Berosus.

* Abydenus, Apollodorus, Berosus, and Alexander Polyhistor.

“ A man,

"A man, or rather a monster, half man and half fish, coming from the red sea, appeared near Babylon; he had two heads; one, which was the highest, resembled that of a man, the other that of a fish.

"He had the feet of a man, and the tail of a fish; and his speech and voice resembled that of a man: a representation of him is still preserved. This monster, according to the Chaldean author, dwelt by day with men, but took no food; he gave them the knowledge of letters, arts, and sciences; he taught them to build towers and temples; and to establish laws; he instructed them in the principles of geometry; taught them to sow, and to gather the fruits of the earth; in short, whatever could contribute to polish and civilize their manners. At sun set he retired to the sea, in which he passed the night.

"There appeared likewise others of the same species, and Berofus had promised to explain these mysteries, in his history of kings, but of that there are now no remains. This fish was called Oannes.

"He left some writings upon the origin of the world, in which he says, that there was a time, in which all was darkness, and water, and that this darkness, and water, contained monstrous animals."

However singular this story may be, it appears
to

to be only a distorted tradition of the creation of the world, taken from the writings of Moses; we ought particularly to remark that part, where he says, that darkness and water once covered the face of the earth.

In vain does the human mind endeavour to corrupt truth, it always leaves some enlightening vestige by which it may be known. We may perceive that the Chaldean author at once approaches too near the origin of the world, not to be convinced of its recent creation, and is too far from the sacred source, where he might have informed himself, to have any knowledge of that. We find him surrounded with nothing but disfigured and confused traditions; yet the order, visible in the universe, made such an impression on his imagination, that it was easier for him to believe these perverted traditions which speak of an all-powerful God, Creator of all things, than that whatever surrounded him was eternal, or self created. Let us farther observe, that if we trace the etymology of the word Oannes, it appears to be derived from the Syrian word Onedo, which signifies traveller. This shows then, that at a period, which cannot be determined, a man arrived by sea, from whom the Chaldeans received some principles of philosophy, and a knowledge of ancient traditions; and that he left them written information on these subjects. He is represented
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sented as half man, and half fish, because he came from the sea, and was cloathed with the skins of fish.

As he retired every evening to his vessel, and took his repasts on board of it, they feigned that he took no food, and passed the night in the sea. A fragment of Heladius, still extant, relates the history of Oannes, and gives this explanation of his pretended form of a fish. Such was the tradition of the Chaldeans, concerning the origin of the world.

The ancient astronomical observations of the Chaldeans, and the antiquity which they attribute to their nation, are so frequently spoken of with astonishment, that to elucidate this historical mystery, we think it necessary to relate the manner in which they reckoned their time, and reigns.

The Chaldeans counted their generations and reigns by *fares*: they likewise divided time into *neres*, and *sofes*.

The *fare*, consisted of three thousand, six hundred years: the *nere*, of six hundred, and the *sofe*, of sixty.

This method of computing seems to give an infinite number of years to the duration of the reigns of their first monarchs.

But the Universal History, published by an English society, Scaliger, and several learned observers, agree in informing us, that the Chaldeans
gave

gave the name of years to their days; so that by reducing the calculation of three thousand six hundred years, which composed a *fare*, to three thousand six hundred days, we shall find, that the number of years, related by these ancient authors, is almost exactly the same as that given by Moses, to the duration of the lives of the ancient patriarchs. This comparison is the more correct, as it is found to be perfectly conformable to astronomical observations.

Mr. Bailli, in his history of Ancient Astronomy, proves the truth of this calculation: he traces from eclipse to eclipse, and by counting days for years, he arrives at those mentioned by the Chaldeans.

It is thus that vanity has frequently thrown a veil over antiquity; each nation wishing to give as late a date as possible to the epoch of its origin.

The Chaldeans give the history of their ten first kings; the last of which was Xixutrus. They say, that it was in his time the deluge happened. We shall give their account of him, to prove its correspondence with sacred history. This fragment will likewise show, that the fabulous accounts of antiquity are founded upon ancient traditions, and are not merely the production of fancy.

Chronus, or Saturn, having appeared in a dream
to

to Xixutrus, informed him, that on the fifteenth day of the month Dœsius the human race would be destroyed by a deluge; and ordered him to write down the origin, history, and end of all things, and to conceal this account under the earth, in the city of the sun, called Sippara; afterwards to build a vessel, furnish it with provisions, and to enter into it, himself, his family, and friends, taking likewise with him birds, and four footed animals. Xixutrus punctually obeyed these orders, and built a vessel, two stadia broad, and five long, which he had no sooner entered, than the earth was covered with water.

Sometime afterwards, perceiving that the waters were abated, he sent forth some birds, which finding neither food, nor place of rest, returned to the vessel. Some days after, he liberated others, which returned with mud upon their claws; the third time when discharged, they returned no more, which led him to believe that the earth began to be sufficiently dry.

He then made an opening in the vessel, and seeing it had stopped upon a mountain, he came out of it, with his wife, daughter, and the pilot, paid his adorations to the earth, raised an altar, sacrificed to the Gods, and afterwards, himself, with all those who had accompanied him, disappeared. Those that remained in the vessel, finding
them

them not return, quitted the same, and fought them every where but in vain.

A voice was heard, informing them, that the piety of Xixutrus had merited his translation to heaven; and that both he, and those who accompanied him, were now admitted among the number of the gods. The same voice exhorted them to be religious, and having procured the records buried at Sippara, to proceed to Babylon.

The voice having ceased, they went and built the city just mentioned, with several others.

Such is the celebrated tradition of the Chaldeans, where we already find fabulous history intermixed with sacred.

It is worthy remark, that Berosus in his Fragments, makes no mention of the time in which Oannes appeared.

He begins his history with these words, "The first year appeared this extraordinary man."

It is evident, then, that time does not commence from Oannes, but only that he first enlightened the Chaldeans, and left them this tradition.

TRADITION OF THE EGYPTIANS.

SOME among the Egyptians believed, that there existed a Supreme Intelligence who created the world; and that in man there likewise existed an intelligence superior to the body, which was the soul.

But this great, this sublime idea, was admitted and received, only by a few more enlightened than the rest; and as the knowledge of so important a secret gave them a superiority over other men, they considered it of most inestimable value, and involved it in impenetrable mysteries.

None were admitted to the knowledge of these mysteries, till they had undergone the most terrible probation, which was called their initiation.

The religion of the people was the grossest idolatry. Struck with the sight of the sun, and the other stars and planets, they supposed that these luminous bodies were sovereigns of the world, and the only gods who governed it.

They called the sun Osiris, and the moon Isis. Osiris signifies full of eyes, very clear sighted.

Isis signifies the ancient, because they thought the moon to be eternal.

But they did not stop here. When once we are bewildered in obscurity, every step we take

increases

increases our perplexity; the Egyptians acknowledged eight principal deities, the Sun, Saturn, Rhea, Jupiter, Juno, Vulcan, Vesta, and Mercury or Hermes.

Chronos, or Saturn, having espoused Rhea, became the father of Osiris and Isis, or according to others, of Jupiter and Juno. The latter make Jupiter the parent of five other gods; Osiris, Isis, Typhon, Apollo, and Aphrodite or Venus. They add that Osiris was the same as Bacchus, and Isis the same as Ceres.

We have here mentioned the names of these deities, because we shall continually meet with them among the gods of the west, that is of the Greeks and Romans, which will prove in the most convincing manner, that the former received their religious ceremonies, and divinities, from Egyptian, and Phœnician colonies, which settled amongst them and civilized them.

The Egyptian mythology, says Plutarch, is of two descriptions, one sacred and sublime, the other sensible and palpable. It is on that account they place Sphynxes at the doors of their temples: they wish us by that to understand, that their theology contains the secrets of wisdom, couched in enigmatical expressions.

To the same cause we may attribute the following inscription on a statue of Minerva, or Isis,

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at

at Sais:—"I am whatever is, whatever was, whatever shall be, and mortal never yet has raised the veil that covers me."

We see, then, that the Egyptian theology had two significations, one sacred and symbolical, the other vulgar and literal. The representation of animals in their temples which they seemed to adore, were only hieroglyphicks, intended as symbols of divine attributes.

It is by comparing these different observations, that we shall be enabled to comprehend how the Egyptians, so famous for the vastness of their works, the wisdom of their laws, and customs, and their extensive knowledge of the sciences, should at the same time be so blinded by superstition, as to worship insects, reptiles, plants, and animals. Historians both sacred and profane, speak of this as one of the wisest of nations; and one of the eulogiums which the inspired writings pass on Moses, and on Solomon, is, that they were skilled in all the sciences of the Egyptians. We must carefully distinguish then, between the ignorance which reigned among the multitude, and the profound wisdom of those who cultivated the sciences, and had read the works attributed to Hermes Trismegistus, or thrice great.

According to this celebrated man, "God existed in his solar unity before all beings.

"He

"He is the source of all that is intelligent. The first incomprehensible principle. Himself all-sufficient, and father of all essences."

We are under no apprehension of fatiguing our readers by these quotations. Every one endowed with the gift of reason must wish to know the idea which the first philosophers of the world entertained of the Divinity.

We shall likewise give the celebrated Zoroaster's definition of him; it is the most beautiful production of antiquity. Eusebius has preserved it in his Evangelical Preparation; he transcribed it literally from a book of Zoroaster's still extant in his time, entitled A Sacred Collection of Persian Monuments.

God is the first of incorruptibles, eternal, not begotten. He is not composed of parts, there is nothing like him, or equal to him: He is the author of all good, the most excellent of all excellent beings, and the wisest of all intelligences; the father of justice and good laws, self-instructed, all-sufficient in himself, and the original author of all nature.

These sublime definitions of the divinity, prove that there have existed some men of a knowledge superior to the ages in which they lived, who had collected the information preserved by ancient traditions; but their number was so small, that they were not sufficient to

stop the progress of ignorance, and the most absurd idolatry.

The farther we advance in the knowledge of mythology, the more clearly we shall perceive that the greater part of their divinities were either men rendered illustrious by their actions, or beings entirely fabulous. A strict examination will shew us, that the majority of fictions owe their birth to ignorance or flattery.

But to give them authority, it was necessary to attribute to them a divine origin, and to dress them in the most amiable colours; in these irregular fancies the poets indulged themselves the more freely, as they were certain of being supported by the passions, and inclinations of men.

Truth was covered with a veil; falsehood, as it were, came and threw over her his garments, and the better to conceal his imposture, he left her some of her most pleasing qualities, nay he even perfidiously undertook to embellish them.

It is thus the poets have disfigured ancient events, the remembrance of which had been preserved by tradition, and religious songs.

Since religion has dispelled the darkness of idolatry, it has been found necessary to give a new name to a collection of fables, which still possessed many charms, as they were adorned with all the beauties of poetry.

They

They are called Mythology: a word derived from *Mythos*—fabulous, and *Logos*—discourse.

After having pointed out the difference between the poets and philosophers, it still remains for us to observe, that it was among the eastern nations, and particularly the Egyptians, that the most celebrated men of the east acquired their greatest knowledge.

This was the school of Thales, Pythagoras, and Plato. Orpheus, whose principles the Pythagoreans adopted, and who lived long before Hesiod and Homer, went for instruction into Egypt; it was from thence he brought the following definition of the Divinity.

“There exists an unknown being, who is the highest, and most ancient of all beings, and author of all things; this sublime being is life, light, and knowledge. These three names are expressive of that power, which, out of nothing, formed all things, “visible and invisible.”

In a second passage, not less eloquent, he gives a name to this unknown being:

“The universe was formed by Jupiter; the heavens, profound Tartarus, the earth, and ocean, the immortal gods and goddesses; whatever is, whatever was, whatever shall be, were originally contained in, and proceed from, the

fruitful bosom of Jupiter. He is the first and the last, the beginning and the end. All beings are emanations from him, he is the life and cause of all things; he is the first father, there is only one power, one god, one king, who governs all."

Such were the sublime ideas Orpheus received from the Egyptians; but they were only communicated to him, because he had been initiated into the language called sacred, and into the knowledge of mysteries, which were concealed from the multitude.

We shall see in the course of this work, under the article demi-gods and heroes, who were the chiefs, that led the Egyptian and Phœnician colonies into Greece.

We shall at the same time see, that by introducing their laws, customs, arts, and divinities; they likewise introduced the knowledge of ancient traditions which they had corrupted.

This cursory view is sufficient to shew that the fables of antiquity are founded upon real events.

THE

THE ORIGIN OF IDOLATRY.

THE word idolatry is derived from two Greek words, which signify *worship* and *representation*.

It appears that it is in the family of Cham we must seek for the first appearance of idolatry. The unhappy children of a father already labouring under a parent's curse, were the first to forget the wise counsel of Noah, and abandoning themselves to their passions, sought sensible objects to which they might pay their superstitious adoration. The two sons of Cham, Chanaan, and Misraim, having settled in Phœnicia and Egypt, we may suppose it was in these two countries that idolatry had its birth. Lucian says expressly, that the Egyptians were the first who paid solemn adoration to the gods. Herodotus, at the beginning of his history, says confidently, the Egyptians were the first who distinguished the twelve principal gods by their names; and it is from them, that the Greeks acquired their knowledge of these divinities. Sacred history itself describes Egypt as the centre of idolatry.

There, it says in different places, reigned magic, divinations, soothsayings, and interpretations

tations of dreams, the unhappy fruits of idolatrous worship.

In the time of Moses, idolatry was at its highest pitch. He even seems to have given the Jews so great a number of precepts only to render their ceremonies entirely the reverse of those of the Egyptians.

This then is undoubtedly the country where idolatry first began; from thence it spread into the east, into the countries inhabited by the descendants of Shem; into Chaldea, Mesopotamia, and the adjacent parts; it was afterwards carried into the west, among the children of Japhet, that is into Asia Minor, Greece, and the neighbouring isles.

In Egypt, and Phœnicia, then, idolatry had its birth.

THE FIRST OBJECT OF IDOLATRY.

MEN perceiving the earth to be filled with good and evil, and having no longer the sacred traditions to guide them, could not believe that a being, who is himself essentially good, could be the author of evil; they, therefore, imagined two divinities equal in power, and both eternal. One, which was called the good principle,

ciple, they supposed the author of all good; the other, which they called the bad principle, the author of all evil.

Zoroaster found this doctrine established among the Persians. It is not known who this Zoroaster was, nor the precise time in which he lived. Some learned men agree with Vossius, in thinking him to be Misraim himself, the son of Cham, who after the death of his father was called Zoroaster, that is, the living star; because he taught the Egyptians to worship the stars. But this opinion by no means agrees with the sublime definition of the divinity, taken from the works of Zoroaster himself, which we quoted some time back. A learned English author, Thomas Hyde, who was better acquainted with the religion of the ancient Persians than Vossius, has fully justified Zoroaster, by proving that this celebrated man, far from having introduced idolatry among the first Egyptians, never lived among them, and was known to the Persians alone in the time of Darius Hydaspes. He says, he employed all his efforts to destroy those absurd opinions which men entertained, and to bring back the most reasonable, to the knowledge of one single principal Creator of heaven and earth: but finding the worship of stars and planets the prevailing religion, and unwilling to offer too great violence to their understandings, towards the sun, the principle

of fertility to the earth, he instituted some religious ceremonies, which are still practised in India among the Magi who are descendants of the ancient Persians. Mr. Hyde adds, they adore but one God, the principle of all beings, and if they honour fire and the sun, it is because they regard them as the purest emblems of the Creator, and the temple where he has established his throne.

These magi are now very few in number. However it may be, the idolatry of the two principles, was of very ancient date in Egypt; and it was to express this that the Egyptians in their Theology—which abounds in symbols—said, that Osiris had inclosed in the egg, from which the world was originally produced, twelve white pyramidal figures, to denote the infinite number of blessings he intended to shower down upon men; but that Typhon his brother, the author of evil, having opened this egg, introduced twelve black pyramids, the causes of all the miseries with which the earth is over-run.

The Persians gave the name of Oromases to the good principle, and that of Ariman to the bad.

The Chaldeans represented them, under their benign and malignant planets.

THE

THE SECOND OBJECT OF IDOLATRY.

HOWEVER ancient the doctrine of the two principles may be, many learned men are of opinion that the adoration of the stars is still more so. The idea of the divinity having never been entirely lost, it is probable that man, though by nature weak, yet proud, did not at first pay divine honours to his fellow-creatures: Grandeur objects were necessary to seduce him. The sun by its beauty, the lustre of its beams, the regularity with which it by turns illumines the whole earth, and every where spreads fertility, led ignorant men (already corrupted) to believe there was another God; or at least that this luminary was the throne of the divinity.

Men incapable of conceiving the sublime idea of an invisible, and immaterial substance, saw nothing in nature so beautiful as the sun; probably even gratitude had some share in their adoration; they could not doubt but it was the fertilizing principle of nature, and as the dispenser of all that was agreeable or useful to the human species, thought it entitled to their homage.

The name of Sabism, was given to that worship which was paid to stars and planets.

The

The learned are not agreed concerning the etymology of this appellation; but the most essential for us to know, is, that this sect is the most ancient, and most numerous, of any mentioned in history; even more so, than that of the two principles; and that it still subsists among several American nations. The inspired writings inform us, that it began a little after the deluge, since it was known in the time of Abraham, Thares, and Sarug.

THE PROGRESS OF IDOLATRY.

WHEN the first men separated, they fell into a state of the grossest barbarity. The Greeks, afterwards so learned and polite, owe their knowledge entirely to the colonies which settled among them. Yet idolatry at first was not a system founded upon reason, nothing was more absurd than the religion and ceremonies of the original idolaters.

In the time of Cecrops, the Athenians only offered Jupiter simple cakes. The first Scythians adored a scymeter; the Arabians a rough stone. In the isle of Orcades, the image of Diana was a piece of unwrought wood; at Citheron, Juno was only the trunk of a tree; at Samos, a
simple

simple plank. But the invention of arts gave a rapid progress to Idolatry. Well-formed statues inspired respect, and men began to think, that the Gods whom they represented took pleasure in inhabiting them.

From the worship of the stars, they proceeded to that of heaven, the elements, seas, rivers, &c.; at last even illustrious men were ranked among their deities.

The invention of an useful art, the beauty of a work, gratitude for benefits, conjugal or maternal tenderness, these caused temples and altars to be raised, portraits to be honoured, and woods and asylums to be consecrated.

This species of worship began in Egypt a short time after the death of Osiris, and Isis: both of them having distinguished themselves by their brilliant exploits, and by the invention of several useful arts, the grateful people thought they could not make them so proper a return as by raising them to the rank of divinities; but as they could not without manifest absurdity call beings immortal who were just dead, it was pretended that their souls were returned to the stars, whence they originally descended to animate their bodies.

It was thus they came to be looked upon as the sun and moon, and to have their worship confounded with that of those two luminaries.

It is here likewise we are probably to look
for

for the origin of the metempsychosis, or transmigration of souls, an idea which was by after generations so strangely abused. After the celestial bodies, each particular part of nature became the object of adoration, and had its presiding deity.

The earth was worshipped under the names of Rhea, Tellus, Ops, Cybele, Proserpine, Maia, Flora, Faunus, Pales, &c.

OF THE DIFFERENT SPECIES OF FABLES.

THE fables of the poets may be divided into six classes, the historical, philosophical, allegorical, moral, the mixed, and those invented at pleasure.

The historical are composed of ancient histories, which they have interlarded with fiction. Such are those of Hercules and Jason. Instead of saying, that the former drained the marshes of Lerna, overflowed by numberless rivulets; this marsh is represented under the figure of an hydra which Hercules vanquished: when Jason went to demand restitution of the treasure carried by Phrixus to Colchis, instead of describing the fact, the fable of the golden fleece was invented.

Yet the Greeks, notwithstanding their predilection for fables, were not satisfied with them
I alone,

alone, they frequently wished only to embellish their histories by ornamenting them with the graces of poetry.

The greatest men of antiquity have always looked upon the ancient poets as the first historians. Alexander would not so much have admired Homer, nor have envied Achilles in having had such an able panegyrist, had he looked upon him simply as a writer of fiction: he was very certain that the poet preserved the principal exploits, and painted the true character of his heroes.

Philosophical fables, are those which the ancients invented, as parables, to conceal the mysteries of their speculative or natural philosophy.

Thus, they said, the ocean was the father of rivers; and that the moon espoused the air, and was the mother of the dew.

The allegorical, were likewise parables, which had a secret meaning, or implied sense; as the fable which says, that pleasure was the offspring of riches and poverty, to shew that the one does not exclude happiness, and that the other is not sufficient to insure it.

Moral fables, are those which inculcate precepts for the improvement of our manners.

Of this sort is that which says, that Jupiter sent the stars upon earth by day, to inform themselves of the actions of men, and give him an account of them.

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The fables of Esop, Lafontaine, and apologues in general, are of this kind.

Mixed fables, are a composition of allegory and morality, without any thing historical; such as that of Ate, related by Homer. She was the daughter of Jupiter, but made mischief her whole study. Detested equally by Gods and men, Jupiter seized her by the hair, precipitated her from heaven, and swore an oath that she should never return.

By this fable the poet wished to represent the propensity of man to evil.

This female, says he, traverses the whole earth, with incredible swiftness; her sisters, called Prayers, likewise daughters of Jupiter, always follow her, to counteract, as far as possible, her detestable machinations; but unfortunately being lame, they cannot keep pace with their sister; which implies that evil in its operations is always more prompt, and real, than reparation and repentance.

The last description of fables, are those which have no other object than to amuse, or to display a brilliant imagination, and invention.

Those that were called Milesian, were of this number, so were the Sybaritides, which took their name from the inhabitants of Sybaris, a people entirely addicted to their pleasures.

These include nearly every species of fables; but we must remember, that there are very few
which

which we meet with in the ancient poets, which do not contain some historical fact.

When Homer says, that Eolus gave Ulysses the winds inclosed in a skin, and that his companions let them escape, it is an historical fact; which teaches us, that this prince had cautioned Ulysses not to expose himself to a tempestuous wind, which would blow in a few days; but the companions of Ulysses persisted in pursuing their course, and were wrecked; for having refused to attend to the advice of Eolus.

Likewise, Atlas was a prince and an astronomer, who made use of a sphere, to study the motions of the heavenly bodies.

The story represents him, as bearing the heavens upon his shoulders.

Proteus was a prince, wise, prudent, eloquent, and politic; they described his character, by saying, he had the power of changing his form at pleasure.

Dedalus invented sails for vessels instead of oars, and by this means escaped the vengeance of Minos; he is said to have made himself wings; an expressive method of describing the velocity of vessels with sails.

It is thus writers have disfigured history, by endeavouring to embellish it with the charms of poetry. Such particularly was the genius of the
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eastern nations, from whom we have received the greater part of our fables.

This spirit still reigns among them, and to this day their writings, which abound in parables, prove, that they now are, what the Greeks were when fiction was at its greatest height.

CONJECTURES CONCERNING THE ORIGIN OF FABLES.

ON seeing every people of the earth (except the people of God) eagerly adopt these fictions, and make them the foundation of their religion, morality, and government, it becomes indispensably necessary to endeavour to discover the origin of an error so universal, and so fatal to mankind. The study of truth is neither longer nor more difficult than that of error. And it would be a crime towards youth, not to employ our best faculties and endeavours, in giving them just ideas concerning the natural propensity of man to evil. They stand in need of a light to enable them to see through the delusion.

It is only by being habituated to found their reasonings and conclusions upon the best authorities, surest principles, and most solid bases, that they can

can be secured from random conjectures, and delusive systems.

In vain has pretended modern philosophy endeavoured to avail itself of the obscurity in which the first ages of the world are involved, to render it a source of its doubts and sophisms: the vestiges which remain of the most unenlightened periods, prove to a demonstration, that all men have felt the necessity of a supreme deity, director, and creator of all things.

The same necessity obliged them to acknowledge themselves in a state of dependance on this powerful being, and that they owed him adoration. The sacred writings inform us, that this worship was prescribed by the Divinity himself, and the account we have given in the preceding chapters, is sufficient to show, that sacred tradition has been disfigured, in proportion as corruption overspread the earth.

The moment the first link of that sacred chain was broken, man was hurried on from error to error; the human imagination could never supply the place of eternal wisdom.

Vanity was one of the principal sources of fiction. Truth was found not sufficiently surprising, not sufficiently attractive; they decked her with borrowed ornaments, and thought to magnify the reputation of heroes, by ascribing to them actions they had never performed. They

probably even proposed these imaginary models as more powerful incitements to virtue. But by permitting themselves to be thus led away by a taste for the marvellous, they at last deprived illustrious men of all the merit they might have possessed.

For instance, when Perseus slays Medusa, he surprises her sleeping; if he delivers Andromeda, he has the wings of Mercury. Achilles is clad with impenetrable arms forged by Vulcan. They went so far as to lavish on their heroes all the attributes of Gods.

It is thus we are blinded by vanity and other passions, which miss of their intended object, by being carried to excess.

Before the invention of letters, great events and brilliant exploits were no otherwise recorded, than in the memory of men, or at most only by a few obscure hieroglyphicks.

The remembrance of celebrated actions, then, was preserved by tradition; but experience proves, how seldom it is, that even the most simple narrations are not mixed with some embellishing circumstances.

When in the course of time men wished to write these actions, they found nothing but confused traditions, and by giving them a place in history, they have in some degree eternized fictions.

FABLES

FABLES INTRODUCED BY A LOVE OF THE MARVELLOUS.

EXPERIENCE shows us what influence the marvellous has over the human mind.

It is not difficult to perceive the cause; it hopes to enlarge itself by believing in whatever is superior to itself. In the same manner it finds charms in whatever surprises it.

Absolute silence and tranquillity resemble death, man is terrified at them; he must necessarily be in motion.

The sight of any extraordinary event satisfies his ever active curiosity, and he seems in some measure to participate in the heroic deeds which he sees, or hears related.

He who conceives these actions in his fertile imagination, inspires a belief that he could not have invented them, had he not been capable of executing them; and he who hears, or reads them with enthusiasm, persuades himself in like manner, that they would not have been superior to his own strength; both of them only see a degree of excellence which their pride leads them to suppose they could attain.

The panegyrist of Achilles was more concerned for his own glory, than for that of his hero.

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Were the most celebrated poems divested of all their ornaments, we should be surpris'd at the mediocrity of the events they record.

The *Iliad*, the *Odyssey*, the *Æneid*, would be of little consequence, without the presence of the gods, and that perpetual mixture of facts, little interesting, with fictions which engage our attention.

The ignorance of natural philosophy has likewise given rise to many fabulous stories. In the ages of ignorance, whatever struck the senses, they supposed to be animated; rivers, fountains, stars, &c. but as they could not have a very clear idea of the latter, they dreaded their influences, and to appease them, when they thought them irritated, paid them divine honours; when any one more enlightened than the rest, attempted to correct these errors, he was accused of impiety; the unhappy Anaxagoras was punished with death, for having said the sun was not animated, but only a plate of steel.

One of the most fertile sources of fiction, was the ignorance of ancient history and chronology.

The use of letters began very late among the Greeks; several ages elapsed, during which they had no knowledge of remarkable events but by tradition. Even when writing was in use they did not at first write connected histories. It served only to record some panegyrics, hymns, and

genealogies, abounding in fiction, so that confusion reigned every where; and whenever we wish to examine these genealogies, after having traced them for three or four generations, we find ourselves at the history of the gods, and every where meet with Jupiter, Saturn, *Cœlum*, or *Terra*.

The Greeks were equally ignorant of their origin; the major part thought they sprung from the ants of the forest of *Ægina*. Yet as they wished to be thought very ancient, they flattered themselves by citing gods, heroes, and kings, who never had existed: and when they spoke of those remote periods, of which they had acquired a slight knowledge from the colonies who settled among them, they constantly substituted fictions for truth.

Their fables evidently bore the marks of ancient traditions, but they were so confused, that Aristotle himself reproaches them with being mere infants, when they wished to converse of ancient times.

The vanity of the Greeks went so far as to believe the whole world had been peopled by their colonies.

It is not then from them we must inform ourselves of the people of antiquity, the original deities, and the first fables.

Their history does not begin to merit any degree of confidence, till the time of the olympiads.

DIVISION OF TIME ACCORDING TO VARRO.

To throw greater light on the period when fables began, we must follow Varro, and like him distinguish time into three divisions. The unknown, the fabulous, and the historical.

The first, which was in some manner the infancy of the world, comprises what passed from chaos, or the creation, to the deluge of Ogyges, which happened about 1600 years before the birth of Christ.

The second reaches from that period to the first olympiad, where begins the historical.

This celebrated division of Varro, can only regard the histories of the Greeks, and Romans; for the Egyptians, Chaldeans, Phœnicians, and ancient inhabitants of the East, are considerably better acquainted with distant ages. They had their traditions, and their annals, though certainly they are much intermixed with fiction.

The Greeks had no certain knowledge of the first ages of the world; and when they arrive at the times called Heroic, they involve them in so much obscurity, that the history of them is absolutely disfigured.

The period of the Trojan war, particularly, so
fertile

fertile in heroes, produced an infinite number of fictions.

This celebrated city was twice taken, first by Hercules, and about thirty years after by the Grecian army, under the command of Agamemnon.

It was at the time of its first capture that Hercules, Telamon, Theseus, Jason, Orpheus, Castor and Pollux—names which their mutual friendship has rendered inseparable—appeared; then flourished all those heroes who participated in the conquest of the Golden Fleece.

At the second taking of Troy, appeared the sons, or grandsons, of the above; Agamemnon, Menelaus, Achilles, Diomedes, Ajax, Hector, Ulysses, Priam, Paris, Eneas, &c.

In the interval between the time of the first and second capture, we should place the two Theban wars, in which appeared Adrastus, Œdipus, Eteocles, Polynices, Capaneus, and several others, the constant objects of poetical fiction.

It was not till the establishment of the olympiads, that the history of Greece assumed at last a regular form, and that events were classed under their proper epochs.

THE OLYMPIC GAMES.

It is not clearly determined at what time these games were instituted.

Their origin is very obscure.

Diodorus Siculus only says, that Hercules of Crete was the first founder of them, without telling us at what time, or on what occasion. The most common opinion among the learned is, that they were established by Pelops, and that the first celebration took place at Elis, in the twenty-ninth year of the reign of Acrisius, the twenty-fourth of Sicyon, nineteenth king of Sicyon; and to compare prophane epochs with sacred, it was in the twenty-fourth year of Deborah, who judged Israel.

Atreus, son of Pelops, revived them, and ordered their second celebration, 1418 years before the time of our Saviour. Lastly, Hercules, at his return from the conquest of the Golden Fleece, assembled the Argonauts in Elis, to celebrate these games, in gratitude for the happy success of their expedition, and they agreed to assemble there for the same purpose every fourth ear.

However, these games were discontinued till the reign of Iphitus, king of Elis, that is, during
a space

a space of 442 years; and it was then that the Greeks took them for their principal epoch.

They now counted only by olympiads, and it is from that time that we find less fiction in their history.

EFFECTS produced in GREECE, and in the WEST,
by the arrival of EASTERN COLONIES.

WHEN the Phœnicians, or Egyptians, came to settle in Greece, they were obliged to learn the established language of the country; but they must have preserved many words from their own language, particularly those which were employed in the new laws, customs, and religions, which they introduced among the Greeks.

These latter, in adopting their innovations, made use of their terms which quickly produced a confusion of the two languages.

Some time after, when the Greeks wished to read their ancient history, they found it full of Phœnician words, which they did not fail to explain favourably to their taste for fiction, and often abused the ambiguity which frequently occurs in the Phœnician language. For instance, the word *Alpha* or *Ilpha*, signified
equally

equally a bull or a ship; whence the Greeks took occasion to say, that Jupiter, in the form of a bull, had carried off the young Europa, instead of saying he carried her in a ship to the island of Crete, where he reigned.

The fable of the Fountain Arethusa, and the River Alpheus, is likewise founded upon an equivocal expression. The Phœnicians on landing in Sicily found a fountain surrounded with willows, which they called Alphaga, that is the fountain of willows. In process of time, the Greeks, on their arrival in the same country, recollecting their river Alpheus, which flows through Elis, said that the waters of that river passed under the sea, to join those of the fountain Arethusa.

The more we study their origin, the more we are forced to acknowledge, that the major part of the Grecian fables were an imitation of those of the Oriental colonies.

At the time when the inhabitants of the west still lived in the grossest ignorance and barbarism, Egypt was the seat of arts and politeness.

It was the Egyptians and Phœnicians who taught them to build cities, clothe themselves, and live in a state of society: from them they received their religious ceremonies, their worship, and their sacrifices; and the Greeks by adopting their religion, adopted likewise all their fables.

The

The worship of Bacchus was modelled after that of Osiris; Orpheus obtained his system of the infernal regions from the Egyptians; it was there Pythagoras borrowed his idea of the transmigration of souls.

These proofs are more than sufficient to shew that the fables of the Greeks and Romans were originally received from Egypt and Phœnicia. If we find some difference, it is because the Greeks, to their passion for fiction, added a desire of appearing very ancient; they endeavoured at once to conceal both their ignorance and their recent origin.

They were ashamed of owing all to foreign nations; and the hope of inspiring a belief that all had originated with themselves, induced them to alter names, adventures, and even religious ceremonies.

OF HESIOD AND HOMER.

THE name of Homer never presents itself to the mind, without exciting the tribute of admiration.

“Who is then this wonderful man, (says the author of the travels of the young Anacharsis,) whose glory only increases with revolving ages,
and

and of whom the human intellect no more is jealous, than of the beams of the bright luminary of day!"

Hesiod and Homer are not the inventors of the Greek fables, they only enriched them with new ornaments; idolatry was antecedent to the age in which they wrote.

It is probable that more ancient poets had left them models, which they have surpassed; for it is hardly probable, that the first essays of Grecian poetry should be patterns of excellence.

Before the time of Homer the siege of Troy was universally sung, and hymns were composed in honour of the Grecian gods, before the existence of his poems.

Hesiod and Homer contented themselves with following the principles of the theology of their country, the system of which had been introduced by Cecrops, Cadmus, and other leaders of colonies.

Homer then was only the panegyrist, not the inventor of his gods; he conforms to the theology of his time, and as he wishes at once to please and avoid obscurity, he does not depart from the system of religion established in his country.

We must not then look upon him as the inventor and creator of so many gods and absurd customs.

THE

THE GODS OF THE GREEKS, AND ROMANS, AND OTHER WESTERN NATIONS.

THE preceding reflections are sufficient to shew that idolatry originated among the eastern nations: this is the reason why we have divided the pagan deities into two classes, the gods of the east, and those of the west.

Concerning the former we shall extend our researches no farther. Though a knowledge of this part of mythology is extremely interesting, and even necessary, in order to shew the origin of fable and idolatry; yet the principal object of this work being to enable our readers to travel with advantage, and to form a just opinion of the principal performances of the poets, and artists, we shall principally dwell upon the different branches of the Greek and Roman mythology, and shall devote the rest of this work to that purpose; taking care at the same time to make historical comparisons, and give every explanation requisite to connect the former and the following parts.

The pagan deities may be divided into the celestial, the marine, the terrestrial, and the infernal. We shall afterwards come to the subaltern divinities, of whose residence they had no determined idea.

OF

OF THE CELESTIAL DEITIES.

VARRO, the greatest of pagan theologians, makes the number of these to amount to thirty thousand, which will not appear surprising, when we consider that they had invented deities to preside over every distinct part of the universe, and over all the passions, and necessities of life. Besides, at the same time that different nations or cities adored the same god under the name of Jupiter, each of them pretended to have their own particular Jupiter.

Varro reckons more than three hundred of this name. It was the same with the other gods and demi-gods: more than forty of the name of Hercules were reckoned. But, as dissension might arise among so many different divinities, the pagans perceived the necessity of believing, and maintaining, that there was one superior to the rest, called Destiny, or Fate. This god, whom they supposed blind, governed every thing by an absolute necessity: Jupiter himself, the first and greatest of gods, was forced to submit to his decrees.

Destiny had his religious worship; but as he could not be comprehended by the human mind,

mind, they never dared determine his form, so that his statue was never worshipped, like those of the other gods: they endeavoured, however, to give a representation of him: and it was under the figure of an old man, holding an urn between his hands, which contained the lot of mortals.

They placed a book before him in which were recorded future events: all the gods, without exception, were obliged to consult this book, because they could do nothing contrary to its decrees, and it was only by reading it, that they could obtain a knowledge of futurity. This idea of Destiny is the most striking acknowledgement, men could possibly have made, of the necessity of a supreme and only God. But having once lost the instructions given by the Almighty to the first patriarchs, it was no longer in their power to define and comprehend the Divine Being.

DIFFERENT ORDERS OF THE DEITIES.

THE gods were divided into four orders. The first comprised the supreme gods, who were likewise called gods of the nations, because they were known, and revered by every nation:

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they were twenty in number, of whom Jupiter was the chief and principal.

The second order included the gods, whom Ovid stiled the celestial populace, they were called the inferior gods of nations; they had no place in heaven, nor were they admitted to the council of Jupiter; Pan, Pomona, Flora, and the other rural deities were of this class.

The third order was composed of demi gods, who derived their origin from a god and a mortal; or a goddess and a mortal.

Such were Hercules, Esculapius, Castor and Pollux, &c. Heroes, likewise, who by their illustrious valour had raised themselves to the rank of immortals, had a place among these.

The fourth order contained the virtues which had formed great men, as Fidelity, Concord, Courage, Prudence, &c.; and even the miseries of life, as Poverty, Pain, &c.

The twenty gods of the first order were divided into two classes, the first, which was composed of six gods, and six goddesses, formed the council of Jupiter.

The six gods, were Jupiter, Neptune, Mercury, Apollo, Mars, and Vulcan.

The six goddesses, Juno, Ceres, Minerva, Vesta, Diana, and Venus.

The second class was composed of eight divinities, who did not assist at the supreme council, they

they were called *Dii Selecti*, select gods; their names were Coelus, Saturn, Genius, Orcus, Bacchus, Sol, Terra, and Luna.

Those divinities who were not of the first or second class, were called *Indigetes* and *Semones*. The word *Indigetes*, signifies acting as gods, and the word *Semones*, signifies half-men, because they were descended from an immortal, either by the father or mother's side.

PARTICULAR HISTORY OF THE GODS.

BEFORE we give the history of Jupiter, we think it necessary to speak of Saturn his father, and Cybele his mother.

The rank of these two divinities was considerably inferior to that of Jupiter, who was chief and sovereign of the gods.

Cybele and Saturn were not reckoned among the celestial deities; but the account we are about to give will serve to illustrate the history of their son Jupiter.

SATURN, JANUS, THE GOLDEN AGE, AND
THE MONTHS OF THE YEAR.

CÆLUS or Heaven, whom the Greeks called Uranus, was by their account the most ancient of the gods; as Vesta Prisca, or Titea, or Tellus, (names which express the earth) was of the goddesses.

Their sons were called Titan and Saturn, which latter was the same as Chronus or Time.

The right of seniority insured the succession of the kingdom to Titan, but he, in compliance with his mother's desire, yielded his right to his younger brother, on condition that he should destroy all his male children: Saturn, conformably to this agreement, devoured his sons the moment they were born.

To compare this with history, before we proceed any farther, let us remark that the Phœnician word *Balah*, signifies equally to confine, and to devour. This ambiguity was sufficient to give rise to the inhuman story of a father devouring his children; but there is another explanation more natural, given by Cicero.

The Greeks regarded Saturn, and Time, as the same god. The name Chronos, which is given to him, signifies time: now time being eternal, and
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the destroyer of all, he must certainly see his children perish.

This is the origin of that barbarous allegory.

But to return to our fabulous history: Cybele having brought forth Jupiter, and at the same time Juno, found means to conceal the former, and in his stead gave Saturn a stone, which he devoured. The preceding explanation is sufficient; we shall only observe that this pretended stone afterwards became an object of veneration, and had divine honours paid to it, under the name of Abadir, or Abdir.

Cybele wishing to withdraw Jupiter from the sight of Saturn, had him secretly transported to the island of Crete, where he was brought up by the Corybantes, or Curetes.

The goat Amalthea suckled him, and the two nymphs, Adrasta and Ida, sometimes called the Melissæ, took charge of his infancy.

The poets relate, that to prevent Saturn from hearing the cries of Jupiter, the priests of Cybele invented a sort of dance, in which they beat upon brazen shields.

These precautions, however, did not prevent Titan from being informed of what had passed; and wishing to preserve for his children their right of succession to the throne, he made war upon Saturn, conquered him, and threw both him and Cybele into strict confinement, where they re-
mained,

mained, till Jupiter, arrived at years of maturity, made war upon Titan, conquered him, and restored them to liberty. Jupiter having delivered his father, took possession of the throne for himself, and fearing Saturn would employ every method to recover his rights, he drove him from heaven.

The dethroned king took refuge in Italy, with Janus king of that country, by whom he was hospitably received.

The kingdom of Janus, from this event, took the name of Latium, which word comes from *Latere*, to lie hid.

Again to refer to history: At Rome were celebrated, in the month of December, the feasts called Saturnalia, in commemoration of the time that Saturn dwelt in Italy. During their continuance no business was transacted in the senate, nor in the public schools; persons mutually sent each other presents, and slaves were waited upon by their masters. This latter custom was intended to preserve the remembrance of the golden age, in which all were equally happy.

This period, which poets have described in the most enchanting colours, continued, alas! only two reigns; those of Saturn and Janus. The following ages were stiled of silver, brass, and iron.

So true it is, that a wise government, under a good prince, is the greatest blessing heaven can bestow upon mortals!

It is but too necessary again to repeat this truth

to man; and to support it with authority more respectable than that of fiction, let us recollect, that the Egyptians were never greater or more happy, than under their king Sesostris.

Athens did not become the most flourishing of cities, till the time of Pericles, who had no title it is true, but yet enjoyed all the authority of a king; and in the annals of the world, if we seek for the true period of human happiness, every heart and mind, will at once recognise the reigns of Antoninus, Marcus Aurelius, Trajan, and Titus.

In a preceding chapter we have shown, that the desire of happiness is inherent in man. It was even to supply the place of this irreparable loss, that he imagined the goddess Hope: let us at the same time remark, that the poets, in describing the golden age, are more careful to paint the innocence and primitive virtue which reigned upon the earth, than the abundance.

This will induce us to believe, that they owed their descriptions to the dear remembrance of the most sacred, the most ancient, and consequently the best preserved of all traditions, sacred writ. To return to fabulous history. Saturn in gratitude for the kind reception he had experienced from Janus, and for having been admitted to a participation in his kingdom, endowed him with extraordinary prudence, to which he added the knowledge of

future events, and a perpetual remembrance of the past; which they wished to express, by representing him with a double face: it is from thence he is called Bifrons.

To explain this fable. We learn from history, that Janus was represented with two faces, because he governed two different people, and because he divided his kingdom with Saturn. He likewise caused medals to be struck with two faces, to show that his dominions should be governed by the joint councils of himself and Saturn.

THE MONTHS OF THE YEAR.

JANUS presided over the year. He had twelve altars, to shew that it was composed of twelve months.

January was so called from his own name. The word February comes from *Februare*, to perform purifications: a ceremony which was practised this month in honour of the dead. March takes its name from the god Mars, whose descendant Romulus pretended to be, and under whose protection this prince had placed his warlike people.

April comes from *Aperire*, to open; because in this month the earth opens her bosom, to
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pour



pour forth her riches. Some etymologists derive it from the Greek word *Aphrodite*, a surname of Venus, to whom this month was particularly consecrated.

May is derived from *Majores*, signifying the eldest; because it was consecrated to persons advanced in years; as June is from *Juniores*, the younger, because it was consecrated to youth.

July and August, take their names from the emperors, Julius Cæsar, and Augustus.

September, October, November, and December, are so called from the rank they occupy in the year.

Before the time of Julius Cæsar and Augustus, July and August, from the same reason, were called *quintilis*, the fifth, and *sextilis*, the sixth.

The year, as originally divided by the Romans, consisted only of ten months, and began with March and April; but Numa Pompilius added January and February, and made the year begin with the former of those months.

CONCLUSION

CONCLUSION of the HISTORY of SATURN, and
JANUS, with HISTORICAL COMPARISONS.

JANUS received divine honours, but neither Saturn nor he were ever ranked among the deities of the first class. Janus should be reckoned among those gods called indigetes.

He was represented with a wand in his hand, because he presided over the public ways. He likewise holds a key, because he first invented doors. He had a temple erected to him by Numa Pompilius, which was open in time of war, and shut during peace, on which account he was regarded as the god of peace. It is worthy of remark, that this temple was only shut thrice by the Romans: under Numa, after the second Punic war; and in the reign of Augustus, after the battle of Actium. The statues of Janus frequently express, with the right hand, the number three hundred, and with the left, sixty, in allusion to the extent of the year.

The invention of crowns, and boats, is attributed to him; he was likewise the first who struck copper money. It seems, that it is to Janus, more than Saturn, we should attribute the

the mild and salutary laws which procured their reigns the appellation of the golden age.

This prince quitted Perrhæbea a town of Thessaly, about a hundred and forty six years before the taking of Troy. He came by sea into Latium, and some of his medals, upon which may be seen the prow of a ship, are a proof of his maritime course. When he arrived in Latium the inhabitants of that barbarous country lived without laws, and almost without religion.

This prince softened the ferocity of their manners, assembled them in towns, and gave them laws. It is probable that he brought with him some remembrance of the first ages of the world. He made them sensible of the charms of innocence, and the great advantages arising from the practice of justice. He contrasted the picture of happiness with that of the miseries attendant on ignorance and barbarity; he, in some measure, constrained them to be happy, and when success had crowned his efforts, gratitude raised altars to his memory.

Janus, as he is represented by the poets in their description of the golden age, was too good, too generous, to refuse an asylum to the unfortunate Saturn, when dethroned by Jupiter.

He did more than receive him with hospitality, he wished to divide his kingdom with him;

him; but jealous of preserving those laws, customs, and that mild government, which constituted the happiness of himself and subjects, he did not admit him to a participation of his power, till he was convinced that his method of governing would be entirely conformable to his own.

Such is the description of that time, so celebrated among the Greeks.

If we are astonished to see Saturn, both in heaven and on earth, occupy a rank superior to his benefactor Janus, who was the real restorer of the golden age; we must attribute it to the brilliant reputation of his son Jupiter, who became the first and most powerful of all the pagan deities.

We shall see the history of that god shortly.

The reputation of Saturn grew so famous in Latium, that the mountain, afterwards named the Capitoline Hill, was called Saturninus; and we find in Dionysius Halicarnassus, and Justin, that all Italy was, from him, called Saturnia.

The ancient statues of Saturn wear chains, in remembrance of those with which his son loaded him; they were taken off during his feasts, the better to shew that his reign had been that of happiness and liberty. He is frequently represented under the form of an old man,

man, armed with a scythe, to imply that he presided over the times and seasons.

When under this form, he was called Chronos, or Time.

HISTORY OF CYBELE.

THOUGH Cybele be of the number of the terrestrial deities, we shall give her history in this place, as she was the wife of Saturn, and mother of Jupiter.

Cybele was generally regarded as the mother of the major part of the gods, which procured her the appellation of *Magna Mater*, the Great Mother.

She had several names; the most common are Dindymenē, Idæa, and Berecynthia; they are derived from different mountains, where she was more particularly worshipped.

She was likewise called Ops, and Tellus, because she presided over the earth, as Saturn her husband did over heaven; and Rhea, derived from a Greek word, which signifies to flow, because all things proceed from the earth.

Cybele is generally represented sitting, to denote the stability of the earth; she carries a drum or disk, emblematical of the winds confined in

in the bowels of the earth; and wears upon her head a crown, formed with towers: her figure is that of a masculine woman; and, the better to express the fertility of the earth, she appears in the last state of pregnancy.

She has keys in her hands, to shew, that during winter, she preserves in her bosom the seeds of every kind of fruit; lastly, her temples were round, in imitation of the orbicular form of the earth.

The feasts of Cybele were called Megalesia, and her priests Galli, from a river of Phrygia.

It is pretended, that as soon as they had drank the waters of this river they were seized with such a frenzy, that they gave themselves wounds with swords, which procured them, according to some authors, the name of Corybantes, which signifies to strike. But we shall see it may probably be ascribed to another origin.

These priests are sometimes stiled Curetes, from the island of Crete, where they brought up Jupiter; and Dactyli, from a Greek word signifying finger, because they were ten in number, like the fingers of the hand. The feasts of this goddess were celebrated to the noise of drums, with frightful yells and cries.

At Rome she had a temple, called Opertum, into which men were never admitted; and the feast of ablution, in honour of Cybele, was celebrated

celebrated there with great magnificence. During this feast, the statue of the goddess was drawn in procession upon a car, with great pomp; an immense retinue accompanied it to where the river Almon falls into the Tyber; when they arrived here, the statue of the goddess was washed in the waters of the river.

This ceremony which took place on the 25th of March, was instituted in commemoration of the epoch, when the worship of Cybele was brought from Phrygia to Rome.

The Romans, having learned from the verses of the Sybils, (of whom we shall speak in the course of this work) that they were to honour Cybele, as being the mother of the gods, sent a splendid embassy into Phrygia, to demand the statue of the goddess, which was of black stone; the request was granted, and it was transported by sea, but as soon as it arrived at the mouth of the Tyber, the vessel stopped, and every effort to make it advance was in vain.

The oracle, or the book of the Sybils, was again consulted, and returned for answer, that a virgin alone could have the power of bringing it into port. The desire of pleasing is always dangerous when imprudently indulged without restraint; it had till then had too much sway over the young and beautiful Claudia; doubts injurious to her honour began to arise, and in vain did she shed tears

tears of sorrow, and remorse, at seeing her reputation blasted.

Being informed of the answer of the oracle, she earnestly solicited to undergo this trial; it was granted, and she appeared in the midst of the Roman people, decked in all her beauty. Her demeanour, at once full of modesty and dignity, showed her to be superior to all fear; scorning suspicions which she knew to be unfounded, and conscious of her own innocence, with an audible voice, she addressed a prayer to the goddess, and fastening her girdle to the vessel, it in an instant advanced without the least opposition.

History informs us that Cybele was daughter to a king of Phrygia; she left her own country to go to Latium, where she married Saturn. She was the first who fortified the walls of cities with towers, which is the reason of her being represented with a crown of towers upon her head. Cybele, before she was destined for the wife of Saturn, had seen Atys, a young Phrygian, whose love she sought, but he preferred the nymph Sangaris, daughter of Sangar, king of Phrygia. This fable tells us, that the goddess revenged herself upon Atys, in the person of Sangaris; her life was attached to that of a tree, which being cut down, the nymph perished.

Atys in despair became furious; his frenzy led him into the mountains of Phrygia, where he stabbed himself

himself with a knife; he was at the point of death, when Cybele, having compassion upon a mortal whom she had so tenderly loved, changed him into a pine, which tree was consecrated to her ever after.

This fable of Atys and Sangaris, is founded upon the circumstance of Midas king of Pessinus having promised his daughter in marriage to the young Atys; Cybele learning she had a rival, assembled her troops, hastened to Pessinus, and entered the city by cutting down the gates; Atys endeavoured in vain to resist this attack; he was dangerously wounded, and Sangaris died of grief and despair.

All that we can learn from history, respecting the birth and name of Cybele, is, that she was exposed the moment she was born, without assigning any cause, or informing us how she came to be known by her father, the king of Phrygia. She was called Cybele, from the name of the mountain upon which she was found exposed.

Some etymologists think this name derived from an Hebrew word, which signifies to bring forth with sorrow, and that the tradition of Eve's being condemned to bring forth in sorrow is concealed under this fable.

The worship of Cybele, and of the earth, is extremely ancient; many authors assert, that Cadmus first brought it into Europe.

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They say that Dardanus, (who was contemporary with Cadmus) after the death of his brother Jason, came with Cybele his sister in law, and Corybas his nephew into Phrygia, where they introduced the mysterious rites of the earth and the mother of the gods; that Cybele gave her name to this goddess, and that her priests were called Corybantes, from Corybas. Such appears to be the origin of the worship of the earth, which, with other ceremonies of the Egyptians, spread first into Syria and Phœnicia, and afterwards into Phrygia, which is a part of Asia Minor, from whence it was imported into Greece and Italy. The name of Vesta Prisca, or Vesta Telus, is frequently given to Cybele, but she must not be confounded with the second Vesta, daughter of Saturn, who was the goddess of fire, and presided over virginity. We shall now give her history.

OF THE VESTALS, AND OF VESTA, GODDESS OF FIRE AND VIRGINITY.

NUMA POMPILIUS raised an altar to Vesta, daughter of Saturn, and instituted those celebrated priestesses who bore the name of Vestals. At first they were only four in number, but were afterwards increased to seven.

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The Roman virgins destined for the service of Vesta, were chosen between the age of six and ten years. Their birth must be without spot, and their bodies without blemish.

The time of their consecration to Vesta lasted thirty years, during which they were vowed to virginity, and it was not till after this term that they were free from their priesthood, and at liberty to marry.

During the first ten years they were instructed in the duties of their office, practised it during the second ten, and in the ten last years instructed the novices.

The principal employment of the vestals consisted in constantly maintaining the sacred fire which burnt in honour of Vesta.

Every year during the kalends of March, this fire was renewed by the rays of the sun.

Of so much importance was the preservation of the sacred fire considered, that when it happened to expire, all public games were interdicted till the crime should be expiated. This event was the subject of general mourning; it was considered as the most melancholy presage. Every eye attentively sought the cause of this public calamity, suspicions of every sort were entertained, and sometimes they fell upon the vestals. It was difficult to elude researches, and if one of them

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had

had violated her vows, nothing could save her from death; she was buried alive.

It was on an occasion of this kind, that Emilia one of the vestals being suspected, threw her veil upon the sacred ashes, which immediately rekindled.

Æneas is supposed to be the original institutor of the vestals, and Numa Pompilius only the reviver of them. The common opinion was, that besides the sacred fire, the temple of Vesta contained the palladium, the household gods, and other images, which the pious Æneas had saved from the ruins of Troy and brought with him into Italy.

These precious deposits were looked upon as necessary to the preservation of Rome, and it was to save them that Cecilius Metellus precipitated himself into the flames, when the temple of Vesta was on fire, whilst the timid priestesses fled in every direction.

The Romans rewarded this generous action, by raising a statue to him, in the capitol, bearing an honourable inscription.

It is certain that the worship of Vesta and of fire was brought from Phrygia by Æneas, and the Trojans that accompanied him, but the Phrygians themselves originally received it from the East. The Chaldeans held fire in great veneration, and regarded it as a deity.

JUPITER.

JUPITER.

WHEN we wish thoroughly to investigate the idea which the Pagans entertained of this first of gods, we are terrified at the attempt. The generality of their philosophers supposed Jupiter to be the purest air, the æther, and Juno, his wife, the grosser air which surrounds our globe.

Those who looked upon him as an animated god, as one of those men whose great exploits had procured him divine honours, did not hesitate to contradict themselves in the most palpable manner, by attributing to him the basest actions and the blackest crimes.

Sometimes they describe him as absolute sovereign of gods and men, as the principle of all justice; and not unfrequently as the weakest and most criminal of men. What idea of the divinity had then these Greeks and Romans, of whose boasted delicacy of sentiment we hear so much?

What renders the history of Jupiter still more obscure, is, that there were several of the name, and all their different actions were attributed to him, who was king of Crete, as being the most generally known.

The ancients are by no means agreed concerning the number of Jupiters. Diodorus Siculus

reckons two; the first a prince of the family of Atlas; the second, considerably more famous, was his nephew and king of Crete, who extended the limits of his empire to the extremities of Europe and Africa.

Cicero counts three; the first born in Arcadia, was the son of Æther, and father of Proserpine and Bacchus; the second was son of Cœlus, and father of Minerva, who, according to Cicero, was the first that engaged in war. The third was son of Saturn; born in the island of Crete, where his tomb was formerly to be seen. The name of Jupiter is considerably more ancient than Cicero and Diodorus appear to think. The first of all is the Jupiter Ammon of the Lybians. There is reason to believe this Ammon was Ham himself, whom his son Myfrain, or Meftraim, raised to the rank of a divinity. It is well known, that this patriarch and his family went to settle in Egypt, which in scripture is called the land of Meftraim, or Ammon, or Noammon.

Jupiter Serapis, worshipped in the same country, is also very ancient.

Jupiter Belus, mentioned by Herodotus, was the Jupiter of the Assyrians. According to the same author Heaven was the Jupiter of the Persians. The Greeks, on the contrary, looked upon Cœlus, or Uranus, as the grand-father of Jupiter,

Among

Among the number of the most ancient Jupiters, should be ranked that of Thebes in Egypt: since, according to the last-mentioned author, it was a priestess of this god who brought the first oracle into Greece.

The Scythians had their Jupiter. Each nation gave him a particular name.

The Ethiopians called him Assabinus. The Gauls Taranus. The inhabitants of the Lower Nile Apis. The Arabians Chronos. The Assyrians Belus, or Zeus.

We shall not give a complete list of all these names, nor the history of those who bore them; since, according to Varro, their number amounted to three hundred. In the first ages of the world, the majority of kings took this name; which custom did not cease till after the taking of Troy.

This is the reason why so many different countries boasted the honour of having given birth to Jupiter, and almost all brought some proof in support of their assertion. We shall distinguish those who were the most famous.

He who carried off Europa, is Jupiter Asterius, father of Minos, king of Crete, and was contemporary with Cadmus, about 1400 years before the Christian æra.

He who espoused the daughter of Atlas, lived
F 4 about

about a hundred and forty years before the capture of Troy.

He who entered into the tower of Danae was Jupiter Prætus, uncle to that princess.

He who was the father of Hercules, lived about 70 years before the taking of Troy.— Lastly,

He who had by Leda the two Dioscures, Castor and Pollux, lived much about the same epoch.

It would be useless to give the history of all that have borne this name. It is probable that the events of all their different lives have been united to furnish materials for the history of one single Jupiter.

We shall content ourselves, therefore, with explaining what Mythology has thought proper to preserve, and leave it to the researches of the learned to determine the difference between these several gods.

The history of Jupiter being found continually mixed with that of the other gods; we think it indispensably necessary to give it with its principal particulars, we shall in consequence relate what we find recorded of him in fiction, and shall afterwards cite what is transmitted to us by tradition and history. We shall recount the names by which he was most commonly distinguished, the manner in which he was represented, and the worship which was paid to him.

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By treating his history thus largely we shall considerably facilitate that of the other gods, and enable the reader to form a more distinct idea of Mythology in general.

FABULOUS HISTORY OF JUPITER.

THE story of Saturn and Cybele has already made us acquainted with the birth of this god. Cybele after having presented the stone, called Abdir, to Saturn, which he immediately devoured, confided the care of Jupiter's infancy to the Curetes, and it was to prevent his cries from being heard that they danced striking their shields with their lances.

Saturn, before the birth of Jupiter, had already devoured Vesta his eldest daughter, Ceres, Juno, Pluto, and Neptune.

Rhea finding herself pregnant with Jupiter, saved him in the manner we have just related; and had him afterwards secretly transported into the isle of Crete, where he was concealed in a cave called Dicte; and two nymphs of the country, Adrasta and Ida, otherwise called Melissæ, took charge of his infancy, and the milk of the goat Amalthea nourished him.

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As soon as Jupiter arrived at years of maturity he associated with Metis, a name which signifies Providence, that is to say, from that time he displayed great prudence. Metis advised him to give his father a drink, which made him cast up the stone Abdir, and immediately all the children which he had devoured were restored to life. It is here necessary to remind the reader of the explanation we gave in the history of Saturn, of the Phœnician word Balah, which signifies either to confine, or to devour. We shall then perceive that Jupiter, by his prudence, found means to deliver his brothers and sisters from prison, who combined to make war upon their father Saturn, and the Titans his relations.

After this war, which lasted ten years, Terra foretold to Jupiter, that he should gain a complete victory over his enemies, provided he could set at liberty those Titans, whom his father held confined in Tartarus, and could engage them to take part in his cause.

He undertook this dangerous adventure, killed Campe who guarded the prison, and delivered his relations.

It was then that the Cyclops—of whom we shall speak hereafter—furnished Jupiter with thunder, which has ever since been his common symbol; at the same time they gave Pluto a helmet, and Neptune a trident.

With

With these arms they vanquished Saturn, whom Jupiter treated as Saturn had treated his father Uranus. He precipitated him into the lowest gulph of Tartarus, with the Titans, where they were guarded by Hecatonchires, giants, who had an hundred hands. It was after this victory that the three brothers, seeing themselves masters of the universe, divided it amongst them.

Jupiter had Heaven for his part; Neptune the Sea; and Pluto the Infernal Regions.

EXPLANATION OF THE DIVISION OF THE WORLD.

BEFORE we proceed any further in the fabulous history of Jupiter, we shall give the manner in which the learned explain this celebrated division of the world.

They almost all agree in regarding it as a confused tradition of the beginning of the world, nearly the same as related in the book of Genesis. Noah, say they, divided the earth amongst his three children, Shem, Ham, and Japhet.

Africa became the portion of Cham; and there is great probability that it was he, who was afterwards known under the name of Jupiter; for in Egypt there was a city consecrated to his honour.

Besides

Besides, the names of Cham or Ham bear great affinity to that of Ammon, so celebrated in Africa. Japhet, second son of Noah, had for his share all the maritime parts of Asia, with the Archipelago and Europe, which caused him afterwards to be accounted god of the sea. Shem, third son of Noah, had the rest of Asia; where the worship of fire became almost general, which occasioning conflagrations that consumed several cities, procured him the appellation of god of the infernal regions. We shall again return to this division, when we have related what history has preserved concerning Jupiter.

CONTINUATION OF THE FABULOUS HISTORY OF JUPITER.

THE Titans and giants having resolved to revenge themselves upon Jupiter, undertook to besiege him, even in heaven, that is, upon Mount Olympus, where he generally resided.

For this purpose they piled the mountains Ossa and Pelion upon each other.

Jupiter, terrified at the sight of such formidable enemies, called all the gods and goddesses to his assistance. The first who came was Styx, daughter of Oceanus and Thetis, accompanied by her
 I children,

children, Victory, Power, Emulation, and Strength. Jupiter was so pleased with her diligence that he decreed, that every oath made in the name of the goddess Styx—who was afterwards confounded with one of the rivers of hell—should be held sacred even by himself. The consequence of violating this oath, was the forfeiture of their divine privileges for a century.

The giants, sons of Cœlum and Terra, were of a monstrous size, and proportionate strength. Their aspect was fierce and terrible, and their lower parts resembled that of a serpent. Their general residence was in the Phlegrean plains. In the assault which they made upon heaven, they threw enormous rocks and flaming trees.

The most formidable of them were Porphyryon and Alcioneus: the latter was to be immortal as long as he should remain in the place of his nativity.

What most terrified Jupiter was a prediction, that the giants could neither be vanquished nor slain, unless some mortal came to the assistance of the gods.

Jupiter in consequence forbade Aurora, the Sun, and Moon, to appear and discover his designs; he prevented the Earth, who wished to succour her children; and by the advice of Pallas invited Hercules, to come and assist him.

This hero, with his arrows, several times overthrew the terrible Alcioneus, but he receiving
 fresh

fresh vigour every time he touched the earth, Pallas seized him by the middle of the body, and transported him beyond the moon, where he expired.

In the mean time, Porphyriion attacked at once Hercules, and Juno; but, surpris'd at the beauty of the goddess, he suspended his stroke a moment to gaze at her, and was immediately struck dead by the thunder of Jupiter, and the arrows of Hercules.

Epiates, and Othus his brother, sons of Alæus and Iphimedia, who were surnamed the Aloidæ, attacked the god of war; the former was disabled from the fight, by having his eyes pierced with the arrows of Apollo and Hercules. Eurytus daring Hercules to the combat, was killed by that hero with an oaken club; whilst Vulcan, with a red hot iron bar, brought Clytius to the ground. Enceladus seeing the gods victorious, was going to fly, but Minerva stopped his course, by overwhelming him with the island of Sicily. Polybotes, pursued by Neptune, fled across the sea, and had just reached the island of Cos, when that god tearing up part of it, threw it upon the body of the giant, which formed a new island of the name of Nyfyros.

Minerva, on her part, having vanquished the giant Pallas, flayed him, and wore his skin as her armour. Mercury, who had on the helmet of

Pluto, killed the giant Hippolytus; Diana, Gratia; and the Fates slew Agrius and Thaon. The Earth enraged at this victory, redoubled her efforts, and poured from her bosom the dreadful Typhon, who alone was more formidable to the gods than all the other giants collectively. His head reached heaven; he was half man, and half serpent; the sight of this monster so terrified the gods, who were come to the assistance of Jupiter, that they fled from heaven, and took refuge in Egypt.

This retreat having considerably weakened the party of Jupiter, gave occasion to the story that Typhon had cut off the hands of that god with his own weapon, a scythe of adamant. This terrible enemy allowing the gods no respite, pursued them into Egypt, where they metamorphosed themselves into different animals; Apollo into a crow, Bacchus into a goat, Diana into a cat, Juno into a cow, Venus into a fish, and Mercury into a swan; which means, that they embarked on board vessels, carrying these different figures at their prows.

Typhon having deprived Jupiter of his hands and legs, with the diamond scythe, carried him into Sicily, and confined him in a cave, under the guard of a monster, half woman and half serpent.

Mercury and Pan, having eluded the vigilance of his keeper, restored Jupiter his hands and feet, that is, set him at liberty; and this god, having mounted

mounted a chariot drawn by flying horses, pursued Typhon with his thunder, to the farthest part of Arabia; from thence he drove him into Thrace, where the giant having torn up a mountain, whirled it at Jupiter, who drove it back upon him with a thunder bolt; at last Typhon having fled into Sicily, was there whelmed by Jupiter under mount Etna. Earthquakes, says the fable, are the efforts of Typhon to disengage himself from the mountain which oppresses him.

After the defeat of the Titans, and giants, Jupiter devoted the whole of his attention to the government of the universe, and the happiness of mankind.

Hesiod says, that Jupiter was married seven times. His wives were Metis, Themis, Eury-nome, Ceres, Mnemosyne, Latona, and Juno, who appears to have been the last, and most celebrated.

By these he had a great number of children; he had likewise several by mortals, with whom he frequently formed attachments. Though all those who are mentioned in fabulous history do not belong to the same Jupiter, yet we shall give the account of them as we find it there, as they so repeatedly occur among the demi-gods and heroes.

Metamorphosed into a swan, he had by Leda, Castor and Pollux. By Europa, daughter of Agenor, he had Minos, and Radamanthus. By Calisto,

Calisto, Arcas. By Niobe, Pelasgus. By Sar-dane, Sarpedon and Argus. By Alcmena, the wife of Amphitruon, Hercules. By Antiope, Amphion and Zetes. By Danae, Perseus. By Iodame, Deucalion. By Carne, the daughter of Eubulus, Britomarte. By the nymph Schytinide, Megara. By Protogenia, Æthilius, father of Indymion, and Memphis, who afterwards espoused Lydia. By Toredea, Arcefilaus. By Ora, Colax. By Cynos, Cyrneus. By Electra, Dardanus. By Thalia, the gods Palices. By Garamantis, Iarbas, Philea, and Pilumnus. By Ceres, Proserpine. By Mnemosyne, (for whom he metamorphosed himself into a shepherd) the Nine Muses. By Juno, Mars. By Maia, daughter of Atlas, Mercury. By Latona, Apollo, and Diana. By Dione, Venus. By Metis, or Providence, Minerva, goddess of wisdom. By Semele, daughter of Cadmus, Bacchus.

We shall not be surprised at this long list of children, when we reflect, that many different characters have borne the same name.

The Cretan Jupiter, being the most celebrated of all, has principally engaged the attention of the poets, and ancient authors.

In his history they have united whatever was remarkable in that of all others of the name.

HISTORY OF JUPITER AND THE TITAN PRINCES.

THE following history is principally taken from Diodorus, who extracted it himself from Evhemerus. Father Pezron has proved its authenticity in the clearest manner, by collecting in support of it all the scattered passages which we meet with in ancient authors.

The Scythians, descendants of Magog, the second son of Japhet, established themselves first in the northern provinces of Upper Asia. Dividing afterwards into different branches, some went to settle in Margiana, Bactria, and the most eastern parts of Sogdiana, whilst others directed their course towards Iberia, and Albania, between the Caspian and Euxine seas.

Becoming too numerous for the country which they inhabited, they went in search of new abodes. Armenia, according to Strabo, was the first place they took possession of; they afterwards advanced into Cappadocia, and directing their course always towards the west, they fixed their residence in the countries watered by the Thermodon and Iris, where they built the city Acmonia, so called from Acmon son of Phanes their leader.

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The desire of conquest led Acmon into Phrygia, where he built another city, likewise called Acmonia; and after making himself master of Phœnicia and Syria, died, in consequence of having over fatigued himself in the chase.

He was ranked among the gods, by the name of the Most High.

Uranus, which signifies in Greek, heaven, the son and successor of Acmon, espoused Titœa, or the earth, and had by her several children, who from their mother were called Titans, a name so celebrated in ancient history, and which caused them to be regarded as the offspring of the earth.

These princes exceeding in strength and stature the common race of men, were called giants; and from thence the Titans and giants have frequently been confounded together, though it is necessary to make a clear distinction between them.

Uranus was so called by the ancients, only because he applied himself closely to the study of astronomy. His descendants, dextrous in availing themselves of whatever might exalt their illustrious family, seized the opportunity offered by the names Uranus and Titœa, to report that they were the children of heaven and earth.

Uranus so far surpassed his father Acmon, and his predecessors, that he seems almost to have

effaced from the memory of posterity, the names of those from whom he was descended. This prince passed the Bosphorus, carried his arms into Thrace, and conquered several islands, among others that of Crete, the government of which he gave to one of his brothers whose male children were called Curetes. Uranus afterwards invaded the other provinces of Europe; penetrated even into Spain, and passing the straits which separate that country from Africa, he over-ran the coasts of that part of the world; from whence returning, he directed his course towards the north of Europe, and reduced the whole country to subjection.

Uranus had several children, Titan, Oceanus, Hyperion, Japetus, Chronos, or Saturn; when arrived at manhood, they conspired against their father, but were all overcome and thrown into prison, except Oceanus, who had not engaged in the plot.

Saturn being released by his mother Titœa, liberated his brothers, who having in their turn seized their father Uranus, out of gratitude conferred the kingdom upon their deliverer Saturn. Not long after however symptoms of jealousy and discontent appeared among some of them, but these were quickly suppressed; Saturn now met with no more resistance, and Uranus reduced to the condition of a private individual, died of grief.

Saturn

Saturn seeing himself master of a vast empire, espoused his sister Rhea, and with the title of king, assumed the crown and diadem.

Uranus, when dying, and Titœa enraged at the conduct of their son Saturn, told him that his own children would one day treat him in the same manner that he had treated his father. Terrified at a menace and a reproach which he was conscious of having so justly deserved, Saturn regarded this as a prediction, and to avoid its effects, caused all his children to be confined, without any distinction of sex.

Rhea, afflicted beyond measure at this cruelty, had the address to save Jupiter, and sent him from Arcadia, where he then was, into Crete, where his uncles, the Curetes, brought him up in the recesses of mount Ida.

Such is the origin of the fable which represents Saturn devouring his children, and that of the stone which was presented to him for Jupiter; a fable explained by the ambiguity of the Phœnician word *Balah*. In the mean time, the Titans who beheld the grandeur of Saturn with a jealous eye, revolted from him, and seizing his person, committed him to close confinement.

Jupiter, at that time very young, but of intrepid courage, quitted the isle of Crete, defeated the Titans, delivered his father, re-established him on his throne, and returned home victorious.

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Saturn

Saturn after this reigned several years, but age, and the remembrance of his own conduct towards his father Uranus, rendering him suspicious, he consulted the oracle, which returned for answer, that he had every thing to fear from the youngest of his children.

From that time he endeavoured by every method to get rid of Jupiter: he laid snares for him which the latter constantly escaped. At last, seeing himself every day exposed to new dangers, the young prince thought seriously of defending himself. Soon after this, Saturn came into Crete, of which he was sovereign, in pursuit of his son; but those whom he had appointed to govern it, taking part with Jupiter, he was obliged to retire with precipitation into that part of Greece called afterwards Peloponnesus.

Jupiter followed him, and Saturn being defeated was obliged to fly for refuge into Italy, where he was favourably received by Janus.

The Titans, at that time scattered over all Greece, alarmed at the power of the new conqueror, and being solicited by Saturn, assembled troops and offered him battle; but being defeated, they fled with Saturn into the farthest parts of Spain.

Jupiter, having first delivered his brothers and sisters, pursued the Titans to their place of retreat, and gave them a second defeat, in the vicinity

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of Tartessus, which terminated this war, after it had lasted ten years.

Saturn, seeing himself no longer secure, in a country of which his son was master, passed into Sicily, where he experienced the fate predicted by his expiring father, and died of grief.

It was from this period that the reign of Jupiter began. His real name was Jou, that is young, to show that he was the last of Saturn's children, and, at the same time, that he gained great reputation during his youth. In the course of time, Pater, or Father, was added to it, from whence was formed Joupater, and Jupiter.

Becoming master of a mighty empire, he espoused his sister, called by the Romans Juno, and by the Greeks Hera, or Mistress. The name of Jovis was likewise given to Jupiter, and the word Father was added, to express that he was sovereign of the gods.

Finding it impossible to govern alone such extensive dominions, he appointed governors to assist him.

Diodorus Siculus informs us, that Atlas governed the frontiers of Africa, and became so famous there, that he gave name to the chain of mountains extending to the sea: this name they still retain. And for the same reason, that part of the sea, which washes these mountains, was called the Atlantic Ocean. We likewise learn, from

ancient authors, that Pluto was governor of the western parts of the empire of the Titans, of the Gauls, and of Spain, which we shall speak of in the history of that god.

After the death of Pluto, the government was given to Mercury, who acquired great reputation, and became the principal divinity of the Celts.

The history of the other governors we are ignorant of. It is only known that Jupiter reserved for himself the East, Greece, the Grecian Isles, and that part of Asia from whence his ancestors proceeded.

It is easily perceived, without doubt, that these traditions, and historical fragments, make no mention of the partition of the world among the three brothers: on the contrary, it appears that Jupiter remained sole master of the empire, and only bestowed governments upon his brothers. But we must observe, that the Greeks having no authentic history to direct them, their poets were able to give scope to their imaginations: they consulted their most ancient traditions, and it was probably the remembrance of the division of the world, among the three sons of Noah, by which they were guided, in assigning the empire of each god. We must also add, that the division of the world between Jupiter, Neptune, and Pluto, was not universally admitted among the ancients,

ancients. England possesses a valuable monument which proves this difference of opinion, and throws great light upon this disputed point.

At London, in the collection of Mr. Townly—which is one of the richest, and most beautiful in the world—is an antique statue of Jupiter, which represents this god holding thunder, the symbol of the sovereign of Heaven, in his right hand; in his left a trident, symbol of the god of the Sea; and by his side is a Cerberus, symbol of the god of Hell.

This precious remnant of antiquity, which is in good preservation, agrees perfectly with the historical account just mentioned. The ancients who have written the history of Crete, speak highly in praise of the courage, prudence, justice, and civil and military virtues of Jupiter. The whole of their works are no longer extant; but the Greeks have transmitted to us some fragments of them. They say he was an excellent legislator, that his laws were just, and, by his care, duly enforced. He exterminated the robbers who infested Thessaly; and wishing to have a place of defence there, he built it upon Mount Olympus, which occasioned the poets to say, that he inhabited heaven.

The place of our nativity, the seat of our infant days, are always particularly dear to us.

Whence

Whence proceeds this charm? Is it not because they recal to our minds the care that was bestowed upon us, at a time when we were so much in need of it? And does it not seem as though Providence, by this pleasing partiality, has wished to impress us with a strong sense of that first of all obligations, gratitude? The cares of the empire of the world did not prevent Jupiter from frequently visiting the island of Crete: there he enjoyed repose; happy, had he not sullied the glory of his illustrious actions by an immoderate propensity to pleasure. It is to this defect we must attribute that multitude of criminal, and frequently ridiculous, intrigues, which have been handed down to us, under the disguise of his different metamorphoses. They so far alienated the affections of Juno his wife, that she engaged in a conspiracy against him; which was defeated by Jupiter as soon as discovered. This was the last of his exploits. Worn out with age, he retired to end his days in his favourite isle of Crete, where his tomb was to be seen near Gnosius, one of the principal cities of the island, with this inscription:

“Here lies Zan, who was called Jupiter.”

He lived to the age of 120 years; 62 of which he is supposed to have reigned after the defeat of the Titans, and the death of Saturn.

His

His funeral was performed by the Curetes his relations.

The empire of Jupiter had the fate common to great states, whose splendour seldom survives the sovereign by whom they were erected. After his death it was divided into several petty kingdoms, governed by a succession of princes, the major part of whom are unknown; and what remains of their history is unworthy of relation.

The isle of Crete was that portion of this empire which subsisted longest; it was governed by Cres, son of Jupiter, after the death of his father.

AN EXPLANATION of some of the FICTIONS contained
in the HISTORY and FABLE of JUPITER.

WE shall content ourselves with explaining the principal circumstances, as they will serve to elucidate more clearly the history of Jupiter.

To comprehend the story which says, that Jupiter precipitated his father into the infernal regions, we must observe, that the Greeks regarded the countries situated towards the east as the most elevated part of the world; on the contrary, those
towards

towards the west were supposed to be the lowest. This was sufficient to furnish matter for the fertile imagination of the Greeks. To the eastern countries they gave the name of heaven, and those of the west, or the lowest, they called hell.

It was in consequence of this idea (as we shall see in the history of Pluto) that they placed the infernal regions in Spain, Italy, Epirus, or in the countries west of Greece.

The Titans having been forced to take refuge in Italy and Spain, the poets pretended that they were driven into the infernal regions. In the same manner, they gave the name of Tartarus to the Tarteſſus, a river of Spain; and the Titans having been vanquished near this river, and partly drowned in its waters, they were said to have been plunged into Tartarus; some of them again having been recalled from Italy and Spain, they were feigned to have been delivered from their infernal mansion.

They entered into a fresh conspiracy with Saturn, but were conquered by Jupiter, who having pursued them to the farthest extremity of Spain, placed faithful valiant troops to guard the passages; which gave rise to the fiction of the hecatonchires, or giants with an hundred arms.

In the same manner we must explain the fable of the god Neptune, who imprisoned the Titans in the sea. This brother of Jupiter commanded his fleets, and making himself master of the ports of Spain,

Spain, so completely blocked up the Titans that they had no possibility of escaping.

We have said, Jupiter exterminated the robbers who laid waste Theſſaly.

They are described as formidable giants. Jupiter had built an impregnable fortress on mount Olympus, which the poets represented as heaven itself, and the efforts of his enemies to make themselves masters of it, are described by the fable of mount Ossa heaped upon mount Pelion.

In the battle of the Titans, Polybotes is represented as overwhelmed by Neptune, under part of the isle of Cos. This fable signifies, that the admiral pursued him to this isle, and there slew him.

In one of the fables concerning the manner in which Jupiter was brought up in the isle of Crete, it is said that he was nourished by doves.

This fable owes its origin to the Phœnician word *Himan* or *Heman*, which signifies equally priest and dove; this ambiguity was sufficient to cause the priests, called Curetes, and doves to be confounded together.

The Curetes have acquired so great a reputation, that it is indispensably necessary to give some account of them.

Antiquity carried its veneration so far as to raise altars and temples to their honour: the invention of
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of forging iron, and other metals, is attributed to them; but scripture ascribes it to Tubal Cain; however it is very possible that they were the first who introduced it into Greece; and upon the Parian marbles, now called Arundelian, we see recorded the event which gave the Curetes an opportunity of making this valuable discovery.

Their inscriptions import, that a fire having broken out in the forest of mount Ida, either by lightning or some other accident, the intenseness of the heat melted into a state of fusion a considerable quantity of iron, and other metals.

The Curetes perceived all the advantages that might be derived from this discovery, found means to repeat it, and applied it to their own purposes. The above mentioned monument informs us, that this event happened during the reign of the first Minos. The use which the Curetes made of their discovery was to employ metals in the fabrication of arms, different from those commonly employed. It appears certain, that to one of these Curetes or Dactyli Idei, called the Idean Hercules, must be attributed the first institution of the Olympic Games.

An historical fragment relates, that this Hercules, followed by three of his companions, quitted mount Ida, situated in the island of Crete, and came into Elis; it was there, that to commemorate the

the war between Saturn and Jupiter, he instituted a course, and appointed as a reward for the victor a crown of olive.

After having thus established these games, which afterwards became so famous, he raised an altar in Elis to Jupiter Olympus.

To the explanations we have already given, it is necessary to add, that Typhæus, or Typhon, represented as so formidable in the battle of the giants, is no other than the Typhon of the Egyptians.

THE MANNER IN WHICH JUPITER WAS REPRESENTED.

JUPITER was generally represented under the figure of a majestic man, with a venerable beard, seated on a throne. In his right hand he held the thunder, and in his left was seen victory and a sceptre: at his feet was a large eagle with extended wings, in the act of carrying off Ganymede.

The upper part of his body was naked, the lower part clothed.

The throne by its stability denoted the security of his empire; the upper part of his body was uncovered, to show that he was visible to superior beings,

beings, and to the celestial parts of the universe; and the long garments which covered the lower part of his body, gave us to understand that he was invisible to the earth, and to mortals; the sceptre and crown, were emblematical of the irresistible force of his power; and the eagle with outspread wings, was to express that he was sovereign of the heavens, as the eagle is of the air.

Each people had their different method of representing Jupiter. In the island of Crete he had no ears, signifying, said the Cretans, that the God of the universe ought to hear no one in particular, but be equally favourable to all who implore his assistance. The Lacedemonians gave him four ears, that he might receive prayers in whatever direction they came. The figure of justice was always placed by the side of this god. Those of the hours and graces were likewise added, to show, that he condescends at all times to listen to the supplications of mortals, is always just, and delights in doing good. Homer describes Jupiter with black eyebrows, his head covered with clouds, and shaking all Olympus with a nod; in his hands he holds the thunder; at his feet is the eagle; by his side is respect and equity; before him are the two cups of good and evil, which he distributes at pleasure to mankind. He adds, that this thunder was composed of three portions of hail, three of rain, three of fire, and three of wind. With these

these were intermixed terror, lightning, noise and wrath.

OF THE METAMORPHOSES OF JUPITER.

It would be impossible to give an exact account of all the metamorphoses of Jupiter; we shall content ourselves with mentioning one of the principal; to which we shall subjoin some of those with which he either rewarded or punished mortals. He assumed the form of an eagle, to carry off Ganymede, son of Tros, king of Troy, whom he appointed to serve the gods with nectar, in the room of Hebe goddess of youth. This metamorphosis was not the only reason of his being represented with an eagle at his feet.

We learn from a mixture of fiction and history, that Periphas, king of Athens, engaged so much the affections of his people, that they wished to adore him as Jupiter himself; that is, have no other sovereign. The deity incensed, was at first going to crush him with a thunderbolt, but contented himself with changing him into an eagle, on which he mounted when he traversed the regions of the air.

This story means, that Jupiter stripped him of his dominions, and gave him some employment in his court.

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We likewise find in history, that Jupiter, before his departure from Naxos, in his expedition against the Titans, offered a sacrifice on the sea shore, and that whilst he was paying his adorations to the gods an eagle was seen to fly towards him, and alight upon his head.

When Jupiter descended upon the earth, he seldom retained his divine attributes.

In one of his excursions, he went to the house of Lycaon, a cruel prince of Arcadia, who put to death all strangers that arrived in his dominions. Jupiter however made himself known to Lycaon, who wishing to prove the truth of his assertion, served up to him the limbs of a guest whom he had killed. This crime was punished instantaneously, the palace was reduced to ashes by lightning, and Lycaon changed into a wolf, that he might still retain under this form the marks of his original ferocity. In seeking the explanation of this fable, we find that Lycaon, a prince considerably inferior to Jupiter, frequently abused his power, and was guilty of enormous crimes: Jupiter, before he punished him, wishing to be certified of the truth himself, went to the court of Lycaon, and finding the complaints but too well founded, executed instant justice on the delinquent.

We have already seen, that Jupiter in his infancy was nourished with the milk of the goat Amalthea. The fable tells us, that as a reward,
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he placed her with her two kids among the stars, where they formed the sign Capricorn. It likewise says, that in acknowledgment for the care bestowed on his infancy by the nymphs, he gave them one of the horns of the goat Amalthea, and to it added the property of producing whatever they should desire; whence it was called the horn of plenty.

It is easy to perceive that this faculty of producing every blessing, was nothing else but a promise to grant whatever they should require; we must explain nearly in the same manner the horn of abundance which Hercules received from the river Achelous.

The fable relates, that this river becoming the rival of Hercules in the affections of the nymph Dejanira, ventured to engage him, and was vanquished. Achelous metamorphosed himself into a bull, and under this new form returned to the attack, but being thrown down and one of his horns torn off, he could not obtain the restitution of it, but by yielding to the conqueror the horn of plenty.

The history of that exchange is as follows: The river Achelous being much swelled by the rains, or the melting of the snow, overflowed its banks, and laid waste the country.

Hercules to protect the crops from future ravages, caused dykes to be raised, which not
being

being sufficiently strong, were broken down by the torrent: however he found means to repair them, and formed some judicious canals which intersected, and by watering fertilized the lands.

The poets celebrated this meritorious act by inventing the fable of the exchange just mentioned.

To dwell longer on the history of Jupiter's metamorphoses would be useless, as we shall find them interspersed through the histories of the gods, demi-gods, and heroes.

OF THE WORSHIP RENDERED TO JUPITER.

It cannot be doubted but the worship of Jupiter was the most solemn of any that was paid to the heathen deities: it was likewise the most diversified, as each nation changed their religious ceremonies at pleasure.

It appears certain that no human victims were offered to him, as they frequently were to his father Saturn. Of this the story of Lycaon is an indubitable proof.

These barbarous sacrifices were not very common, and when Cecrops came to settle at Athens he abolished them for ever.

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The victims most commonly offered to Jupiter were a goat, a sheep, or a white bull whose horns were gilt; frequently his offerings were only a little flour, salt, or incense. The oak and the olive were consecrated to him.

The worship of this deity was almost universal, but he was by none more particularly honoured than by the Roman ladies. He had several temples at Rome, one of which, the most remarkable, was near the Capitol, and dedicated to Jupiter the Avenger.

He was represented with arrows in his hand, to show that he was always ready to punish guilt.

He had three oracles much celebrated, that of Dodona, of Trophonius, and of Ammon in Lybia.

NAMES GIVEN TO JUPITER.

THE greater part of the names given to Jupiter are derived from the places where he was honoured, or from events which had occasioned altars and temples to be raised to him. As it would be impossible to recount them all, we shall only mention the principal.

The titles generally bestowed on this god were Optimus, Maximus; the best, the greatest. Homer gives him the name of king Jupiter. Virgil

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calls

calls him the All Powerful. During the ides of June, the Romans celebrated his feast under the title of Jupiter the invincible; he was called Stator, because he had stopped the flight of the Roman army; and Pistor, in remembrance of the manner in which he had saved the capitol, when it was besieged by the Gauls. Jupiter advised the garrison to make bread with all the corn that remained, and throw it into the enemy's camp, for the purpose of making them believe that provisions were in great abundance; this stratagem succeeded, and the siege was raised. He was called Diespiter, as being the father of light and day; Pluvius, for having granted rain in the time of a great drought; Hospitalis, because he was the father of hospitality; Father of the gods, moderator, governor, to express his sovereignty over the gods; Master of tempests and winds, and frequently Serenus, because he represented the æther; Capitolineus, from his temple in the Capitol; Olympius, Atabyrius, Dictæus, and Idæus, because the mountains so called were consecrated to him; Dodonæus, Trophonius, and Ammon, from his oracles; and Tonans, and Fulminans, from the thunderbolt. The Greeks sometimes gave him the name of Egyptus, and Nilus, and he was then confounded with Osiris. He was likewise termed Expiator, because he absolved the crimes of men.

These are the principal names of Jupiter.

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THE HISTORY OF JAPETUS, PROMETHEUS, EPIMETHEUS AND PANDORA.

THESE princes being much celebrated, and of the family of the Titans, we shall place their history immediately after that of Jupiter.

Japetus, from whom the Greeks boast that they were descended, was the son of Titan, and father of Prometheus (a Greek name, signifying to foresee the future), and Epimetheus (which signifies to remember the past).

Prometheus seeing that Jupiter had created man, endeavoured to imitate him, by forming statues with clay, and attained so great a degree of perfection that they appeared almost animated. Minerva, the goddess of wisdom, telling him that heavenly fire alone could give them life, the ambitious Prometheus conceived hopes of stealing this; he lighted a flambeau at the rays of the sun, and as soon as he had communicated this celestial flame to his statues, they became similar to the work of Jupiter.

The sovereign of the gods, to punish this theft, ordered Mercury to bind Prometheus upon mount Caucasus, where a vulture was continually tearing

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his liver, which growing as fast as it was consumed rendered his punishment eternal.

The other gods, jealous that Jupiter alone should possess the power of creating man, united their talents to form a perfect woman. Minerva gave her wisdom, Venus beauty, Apollo a knowledge of music, and Mercury eloquence.

This assemblage of perfections procured her the name of Pandora, a name derived from two Greek words, signifying all gifts.

Jupiter wished to see her, and under pretence of likewise bestowing some endowment upon her, gave her a box with orders to carry it to Prometheus. This prince, too wise and cautious not to perceive the danger of such a message, refused to receive Pandora, or open the box; but the imprudent Epimetheus, seduced by the beauty of Pandora, took her for his wife, and had by her a daughter named Pyrrha, who was afterwards married to Deucalion. Unable to restrain his curiosity, Epimetheus ventured to open the box given by Jupiter to Pandora, which containing every species of evil, they in an instant escaped, and dispersed themselves over the whole earth.

Epimetheus regretting too late his fatal curiosity, wished to close the box, but alas! it now contained only Hope, the last resource of unhappy mortals. This deluge of woes produced the iron age.

This fable, the most beautiful of any transmitted
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to us by the Greeks, reminds us too readily of the fall of Adam to need any other explanation, than by saying, it is a corrupt tradition of the history of the creation of man, and of the instant when he lost his happiness with his innocence.

HISTORICAL ENQUIRY INTO THE FABLE OF PROMETHEUS.

OBservation and a study of antiquity induce us to believe, that Prometheus was the first inventor of statues. A beautiful monument which has escaped the ravages of time, (an engraving of which is found in the first volume of *Antiquity explained by figures*) represents Prometheus forming a man; he is seen working with a chissel and a mallet; a certain proof that the formation of statues is concerned. To conform to the poetical descriptions, Minerva is placed by his side assisting him with her advice, and near them is a car containing Psyche, symbol of the soul, who is known by having the wings of a butterfly.

Every thing proves that this monument was intended to show the perfection Prometheus attained in the formation of his statues, which appeared even animated, and that he could not have arrived at so great a degree of excellence, had he not received
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the assistance of Minerva, goddess of wisdom, and the arts.

This first imitation of man so much astonished the original, that Prometheus is represented in the fable as a second creator: Dædalus was afterwards feigned to make these statues walk, because in carving them he first separated the legs.

Prometheus was one of the Titans who rendered themselves formidable to Jupiter; obliged to fly before that victorious prince, he retired into Scythia, and concealed himself in the forests of mount Caucasus, which seemed the habitation only of eagles and vultures. The grief occasioned by an exile so mortifying to an ambitious mind, was represented by a vulture tearing his liver.

History informs us that the inhabitants of Scythia and Caucasus, who were very numerous, lived without laws, in a state of the grossest ignorance. Prometheus, a wise and polite prince, taught them to live in a more civilized social state, which gave rise to the fable, that with the assistance of Minerva he had formed man.

He is likewise represented as stealing fire from heaven, because he first introduced forges into Scythia. When the empire of Jupiter was so firmly established that it could no longer be shaken by the attempts of the Titans, Hercules obtained the pardon of Prometheus, and this occasioned the story that he had liberated him from Caucasus,

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and killed the vulture. Yet as Jupiter had sworn that his banishment should last thirty years, he thought at once to mitigate his punishment and fulfil his oath, by permitting Prometheus to wear on his finger a fragment of a rock of mount Caucasus; it is even thought that from thence arose the custom of wearing rings on the finger.

Prometheus availing himself of his liberty, returned to pass the remainder of his days in Greece, where after his death he received those honours which were paid to demi-gods and heroes.

Some ancient historians and commentators, give another interpretation to the story of Prometheus having stolen celestial fire. They say, that this prince discovered the method of obtaining fire with the flint and steel. According to others, Prometheus foreseeing that he should find no fire in Caucasus, took the precaution of carrying some with him in a plant called by the Latins, *ferula*, which has a stalk five or six feet high, and is full of pith; when lighted it consumes slowly, and continues burning as long as any of this pith remains. It is a plant well known to sailors, and frequently employed by them to carry fire from one island to another.

We may observe by these two explanations the value which men stamped on the first useful discoveries; they thought the inventors of them worthy of divine honours.

Money

Money is sufficient to pay the labourer, but genius has a claim to greater rewards; and let us never forget, that the labours of those men are entitled to our warmest gratitude who devote part of their lives to the advancement of science, and the real interest of mankind.

History has preserved nothing concerning Epimetheus. We only meet with his name in fiction, which contents itself with saying, that he was metamorphosed into an ape.

From this we may imagine that he wished to imitate his brother, but being neither so prudent nor so skilful, failed in the attempt; for which he was compared to an ape, an animal which imitates whatever it sees.

HISTORY AND FABLE OF JUNO.

JUNO was the daughter of Saturn and Rhea, and sister to Jupiter, Neptune, Pluto, Venus, and Ceres. She was called by the Greeks Hera, Mistress; or Megale, the great. The Romans gave her the name of Juno, from Juvans; assisting, (an epithet common to both her and Jupiter) they likewise called her the Queen.

Several countries disputed the honour of having given birth to this goddess; the principal were

Samos and Argos, where she was more particularly worshipped.

Homer says she was brought up by Oceanus and his wife Thetis; others on the contrary say, by the daughters of the river Asterion; lastly, others, that the hours took charge of her infancy.

In the time of the Titan princes men still followed the customs of the ancient patriarchs, and Jupiter, after the example of his father and grandfather, espoused his sister Juno.

The nuptials were celebrated in the country of the Gnostians, near the river Therenus. In the time of Diodorus, the temple of Juno was still to be seen there; it was served by priests of the country, and every year the inhabitants commemorated the ceremony of this marriage.

Jupiter, to give more solemnity to the occasion, charged Mercury to invite all the gods, men, and animals. The nymph Chelone despising the invitation, was thrown by Mercury into a river, and changed into a tortoise, that she might keep eternal silence; the Greek word signifying a tortoise, and that animal being regarded by the ancients as the symbol of silence.

Juno had three children: Hebe, goddess of youth, who before the carrying off of Ganymede served the gods with nectar. The fable says, that a fall which she experienced in heaven excited the

the laughter of the gods, which determined Jupiter to have a cup bearer. Her second child was Mars, whom she conceived by virtue of a flower. Juno, jealous that Jupiter had from his brain produced Minerva, the goddess of wisdom, wished likewise to produce something equally surprising. She consulted the goddess Flora, who told her that in the fields of Olena grew a flower which would operate the desired effect as soon as she should touch it.

Juno tried the experiment, and became the mother of Mars the god of war.

Vulcan was her third child. Jupiter for his deformity threw him headlong from heaven.

We shall, in its proper place, give the history of Vulcan, as well as that of Mars and Minerva; but we shall stop here to explain the extraordinary births of the two last mentioned.

The fable says, that Jupiter felt violent pain in his head, and that Minerva, his noblest production, came forth completely formed and armed, without having passed through the state of infancy. It adds, that he desired Vulcan to divide his head with an axe.

This fable is allegorical, and signifies that wisdom is not acquired without exertion, which is expressed by the blow of the axe, and the pain which Jupiter experienced.

It is likewise intended to express, that Jupiter being

being the wisest and greatest of the divinities, the goddess Wisdom proceeded from his brain in all her perfection.

The birth of the god of war has another origin, though likewise an allegory.

Juno, a haughty jealous goddess, had frequent quarrels with Jupiter, she even took part against him with the Titans; implacable in her anger, revenge was her darling passion; this is the reason why the god of war was said to be her son. The least offence excited her resentment; the refusal of a flower was in her eyes crime sufficient to draw down her hatred and vengeance.

Her pride and jealousy were cruelly felt after the shepherd Paris had preferred Venus to her, when he was charged to give to the most beautiful the apple thrown by the goddess Discord. Paris was son to Priam, king of the Trojans; this was the cause of those persecutions experienced by Æneas, and his unhappy followers; all those beloved by Jupiter, as well as their children, she persecuted with increasing hatred.

Wearied by so much malice and revenge, Jupiter resolved to punish Juno for having taken part against him in his war with the Titans.

He suspended her in the air by means of two loadstones, and after having bound her hands behind her, fastened two anvils to her feet. This task

task was assigned to Vulcan, who willingly executed it to revenge himself on her for having brought him into the world in such a state of deformity.

None of the gods could deliver her from these fetters. They were obliged to have recourse to Vulcan, who, as his reward, demanded in marriage Venus, the most beautiful of the goddesses.

This punishment did not reform Juno. The nymph Iö, daughter of Inachus and Ismena, having engaged the affections of Jupiter, became the object of her revenge.

To conceal this nymph from the knowledge of Juno, Jupiter metamorphosed her into a cow; but this artifice could not deceive the goddess: she, in a peremptory manner, demanded that this cow should be entrusted to her, and Jupiter dared not refuse. When in her possession she committed it to the care of Argus, who had an hundred eyes.

To surprise this spy was impossible: fifty of his eyes watched, whilst the other fifty took repose—a perfect image of jealousy.

However, Mercury, at the request of Jupiter, lulled him to sleep with his flute, and then slew him. Juno, to recompense Argus, changed him into a peacock, and was pleased that his eyes should remain imprinted upon his plumage.

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This bird was especially consecrated to her: she is frequently represented in a car drawn by two of them.

The death of Argus did not deliver the unhappy Iö from the persecutions of Juno. She produced from the earth a gad fly, which incessantly pursued the daughter of Inachus. Driven to despair by these perpetual torments, she plunged into the sea, swam across the Mediterranean, and landed in Egypt, where she recovered her original form.

She had a son named Epaphus. The worship paid by the Egyptians to the goddess Isis, under the form of a cow, has certainly given occasion to this fable; and the manner in which Iö crossed the Mediterranean can have been nothing but a voyage by sea.

Mercury was the messenger of Jupiter, and Iris that of Juno, who, in return for her services, placed her in Heaven under the form of a rainbow.

The children of Cadmus, whose sister Europa was carried off by Jupiter, were the unhappy victims of Juno's jealousy. Ino the eldest of the four daughters of this prince, having espoused Athamas, was so persecuted by Juno, that she threw herself into the sea, with her son Melicertes, who was afterwards honoured as a sea god, under the name of Palæmon.

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Agave,

Agave, daughter of Echion, saw her son Pentheus torn in pieces by the Bacchanalians.

Autonoe, wife of Aristæus, with grief beheld her son Actæon changed into a stag, and devoured by his own dogs. This young prince conducted by Juno, or some fatal chance, had surprised Diana bathing. Lastly, Semele, the wife of Amphytrion, having, at the instigation of Juno, desired to see Jupiter in all his glory, was consumed by the rays which surrounded him.

Such were the cruel means by which Juno revenged herself on the charms of Europa, for having engaged the affections of Jupiter.

Ægina, daughter of Asopus king of the country of Ægina, became a source of misery to her unhappy subjects. Juno visited them with a deadly pestilence, because she had inspired Jupiter with sentiments of tenderness. Æacus, son of Ægina, intreating his father Jupiter to re-people the country, that god, from an old oak in the forest of Dodona, produced a prodigious swarm of ants, which were immediately metamorphosed into men.

The Greeks who followed Achilles to the Trojan war, pretended to be descended from these ants. They were called Myrmidons, from the Greek word *myrmex*, which signifies an ant.

Juno is generally represented under the figure of a woman seated upon a throne, holding in one
hand

hand a sceptre, and in the other a spindle; on her head is a radiant crown. Sometimes her head is encircled with a rainbow.

In her temple at Argos, was her statue of gold and ivory of prodigious size, and above it were placed the hours and graces.

This goddess principally presided over empires and riches. She offered both, but in vain, to Paris, if he would give her the apple in preference to Venus. She also presided over childbirth; on which occasion she was called Lucina; and when she is represented exercising this function, she is seen seated, holding in one hand an infant in swaddling clothes, and in the other a flower; or else with a whip in one hand, and a sceptre in the other.

During the feasts called Lupercalia, the women were desirous of being struck with this whip.

At Rome she had a magnificent temple, under the name of Matuta; another at Samos, under that of Samia. Sometimes she was called the Earth, as Jupiter was Rain, or the Air, because both equally fertilize the earth. Of all the pagan divinities, there was none whose worship was more solemn, or more universal. The prodigies she had operated, and her vengeance when neglected, or when any one had the temerity to put themselves in competition with her, inspired so much fear and awe, that nothing was omitted to honour
her,

her, and render her propitious; so that her worship was more general even than that of Jupiter. Divine honours were paid to her in Europe, Asia, Africa, and particularly in Syria and Egypt, though we must remark, that the Juno of the Egyptians was the same as Isis and Astarte. Young geese, the hawk, and the peacock, were particularly consecrated to her. Among the Egyptians the vulture. Of plants, the dittany and poppy were offered to her. In her sacrifices a ewe lamb was the ordinary victim. So great was the respect for this goddess, that every one having their *genius*, that of the women was called Juno.

Cleobis and Biton, two brothers celebrated for their piety, drew the chariot of their mother, who was going to the temple of Juno, the distance of forty stadia. The grateful parent besought Juno to reward them as their piety deserved. After having offered their sacrifices, the brothers took their repast and retired peacefully to rest, but it was to their eternal rest, they slept to wake no more. From that time the inhabitants of Argos looked upon death as the most perfect repose, and the greatest of blessings. They raised two statues to Cleobis and Biton, where they were represented drawing the chariot of their mother.

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The HISTORY of HYMEN, HYMENÆUS and other
DEITIES WHO PRESIDED OVER MARRIAGE.

WE think it proper that the history of Juno Lucina should be followed by that of Hymen.

It was from him that the Greeks gave this name to the union of man and wife, and that of Hymenæa to marriage festivals.

It is said that there was at Athens a young man of singular beauty, but very poor and of obscure birth, whose name was Hymenæus. He fixed his affections on a female of his own country, much superior to him in rank and fortune. One day as she was going with the Athenian women to celebrate a feast in honour of Ceres upon the sea shore—from which men were excluded—Hymenæus disguised himself as a woman and joined in the procession. During the ceremony the women were surprised and carried off by pirates. Inflamed by the sight of the wine brought for the festival, they drank till they were intoxicated, and the fumes so overpowered their senses that they fell into a profound sleep.

The valiant Hymenæus then made himself known, exhorted the women to assist him, seized

the arms of their ravishers, and massacred them whilst in a state of insensibility. After this exploit Hymenæus hastened to Athens, told what he had done for the deliverance of the Athenian ladies, and demanded, as his reward, the object of his love in marriage; which request was granted.

The Athenians in commemoration of this event, and the happy marriage it was the occasion of, afterwards invoked Hymenæus as a divinity, and celebrated feasts to his honour.

To give lustre to his obscure birth, it was reported that he was descended from the god of day and the muse Calliope.

This deity was always represented under the figure of a beautiful young man, crowned with flowers and marjoram, holding in his right hand a flambeau, and in his left a veil, the colour of fire, or a bright yellow.

Though the Romans adopted this divinity of the Greeks, they wished likewise to have their own god of marriage. A circumstance nearly similar to that just related, having happened at the time of the rape of the Sabine women; Thalassius, the hero of that adventure, received the same honours as Hymenæus.

The Romans likewise honoured two other deities, as presiding over marriage, Jugatinus and Domiducus.

HISTORY

HISTORY OF CERES.

THE fable and history of Ceres ought properly to be classed with those of the infernal deities; but we think it necessary to relate part of it to facilitate the knowledge of the family of the Titans.

The same reason will induce us afterwards to give some account of Atlas and his daughters.

Ceres was daughter of Saturn and Cybele, and was supposed to be the first who cultivated the earth.

Pluto her brother having carried off her daughter Proserpine, and taken her to the infernal regions—that is to Spain—Ceres complained of this violence to Jupiter, who decreed, that she should go and demand her daughter, and that Pluto should be compelled to restore her, provided she had neither eaten nor drunken during her residence in his dominions; unfortunately she had already taken part of a pomegranate, which was perceived and told by Ascalaphus. This so irritated Ceres that she threw some of the waters of Phlegethon into the informer's face, and he was immediately transformed into an owl, the harbinger of misfortune.

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Minerva

Minerva afterwards took the owl under her protection, because it is a watchful bird and discerns objects in the dark—an allegory perfectly applicable to wisdom, which is always guarded against surprise.

In seeking the explanation of this fable we find, that, by the advice of Ascalaphus, Proserpine consented to espouse Pluto, which was the cause of much regret to Ceres. Ascalaphus became the object of her vengeance; but it appears that his prudence and wisdom engaged Minerva to take him under her protection.

Jupiter, willing to appease and console Ceres, permitted Proserpine to pass one half of the year in the infernal regions, and the other half in heaven. This division of the year admits of two explanations.

Proserpine was frequently taken for the moon; and this fable was intended to express the time when she disappears: but it is explained in a manner still more natural by saying, that Jupiter permitted her to pass part of the year in the dominions of Pluto, and part with her mother Ceres.

We shall not dwell too much upon the explanation of these fables, but we think it necessary to give some examples, in order to accustom our readers to make use of their sagacity, and we doubt not but on many occasions we shall be surpassed in this species of study and research.

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The fountain of Arethusa which flowed under ground, was witness to this act of violence on the part of Pluto. She informed Ceres of it, who, with two flambeaus in her hand, went in quest of her daughter.

Arethusa, daughter of Nereus and the nymph Doris, had been one of Diana's nymphs, and was by her metamorphosed into a fountain, to save her when pursued by the river Alpheus. We have already given the explanation of this fable.

We shall pursue no farther the history of Ceres, as we shall meet with it again in speaking of the infernal deities.

Diodorus Siculus relates, that after the death of Hyperion, the children of Uranus divided the kingdom amongst them. The two most famous of their children were Saturn and Atlas.

The maritime parts were the portion of Atlas. His subjects were called Atlantes, and his name was likewise given to the highest mountain of the country. He excelled in astronomy, and was the first who represented the terrestrial globe by a sphere, which gave occasion to the fable of his supporting the world upon his shoulders. He had several children.

Hesperus was the most remarkable for his piety, justice, and goodness. Being one day on the highest point of Mount Atlas, he was carried away

away by a sudden gust of wind, and his body could never be found.

The people, affected at his unhappy fate, and mindful of his virtues, thought he was taken by the gods up to heaven, and granted him divine honours. To perpetuate his name, it was given to the most brilliant of the planets.

Atlas had seven daughters much celebrated, who were called Atlantides; but their real names were Maia, Electra, Taygete, Asterope, Merope, Alcyone, and Cæleno.

They were beloved by the most illustrious heroes, and had children, who afterwards equalled their fathers, and became sovereigns of powerful nations. Maia, the eldest, had, by Jupiter, Mercury the inventor of arts.

According to the Grecian accounts, almost all their heroes were descended from the Atlantides.

After their death they were honoured as goddesses, and placed among the constellations, under the name of the Pleiades. They were sometimes called Hesperides, from their mother Hesperis.

Their great reputation for beauty induced Buziris, king of Spain, to attempt carrying them off by means of pirates, whom he sent into their country. These pirates surprised them in a garden, seized them, and were preparing to embark them,

them, when their cries were heard by Hercules who happened to be upon the sea shore. He ran to their assistance, easily put to flight their cowardly ravishers, and restored them to their father Atlas, who out of gratitude gave him the golden apples of the garden of the Hesperides, which the hero was come to conquer, by order of Eriçtheus, king of Athens.

These golden apples were probably oranges, at that time very rare, which Atlas carefully guarded by large mastiffs; and this gave rise to the fable, that they were of gold, and defended by a dragon.

Atlas did not confine his gratitude to this trifling present, he instructed Hercules in astronomy, and that hero acquired immortal glory by first introducing into Greece the knowledge of the sphere.

It was on this occasion, that Atlas was feigned to have requested him to bear the burden of the world a short time, that he might obtain some repose.

Mount Atlas is of such a stupendous height, that it seems to reach the heavens, its summit is lost in the clouds, and the poets confounding this mountain with the prince whose name it bore, described Atlas as supporting the world. It was likewise speaking of this mountain, that the poets in the history of Perseus, represented him as metamorphosing

phosing Atlas into a rock, by presenting to him the head of Medusa.

The Hyades likewise passed for the daughters of Atlas: they were reckoned six in number, Eudora, Ambrosia, Pedilla, Coronis, Phileto and Polixo. Some add Thyaneas. They derive their name from the Greek word *Hyade*, which signifies rainy.

It appears, that these pretended daughters of Atlas were poetical personages, which represented some stars discovered by Atlas; as we at present give the name of Herschell to the planet lately discovered by that famous Astronomer.

HISTORY OF THE SUN.

THE Greeks and Romans always confounded the sun with Apollo. Plato assures us they were the same. Cicero says, the sun and moon are two divinities, one of which is called Apollo, and the other Diana. Plutarch is of the same opinion. Notwithstanding these authorities, the Arundelian marble, and all ancient monuments prove, that they should be distinguished from each other.

Apollo is always painted under the figure of a young man, having a bow, or a lyre, in his hand,
whilst

whilst the sun is represented with his head surrounded with rays, holding in one hand a globe, which is never observed in any representation of Apollo.

The adoration of the sun is the first idolatrous worship known: we have already given an account of it under the name of Sabism. The Egyptians, Phœnicians, Arabians, and Persians adored the sun long before the Apollo of the Greeks was known.

It was worshipped by all the people of the east; by the Chaldeans and Phœnicians under the name of Belus; by the Egyptians, under that of Osiris and Orus his son; the Ammonites called it Moloch; the Persians Mythras: it was only among the Greeks and Romans that these two divinities were confounded together. The sun was particularly adored in the Isle of Rhodes; the inhabitants of which raised to its honour a colossal statue of brass an hundred feet high. It was one of the seven wonders of the world, and was overthrown by an earthquake.

History tells us, that the Saracens having taken this Island, loaded nine hundred camels with the Fragments of this statue alone.

Antiquity has transmitted to us the names of the four horses which drew the chariot of the sun. Ovid calls them Eous, Pyrois, Æthon, and Phlegon; names which signify in Greek, Red, Luminous, Shining, and to love the Earth. The
first

first denotes the rising of the sun, whose rays at that moment are red; the second, the period when it acquires a brighter colour; the third represents noon, when it is in all its glory; and the fourth, the time of its setting, when it appears to approach the earth.

The sun presides over the twelve signs of the Zodiac, each of which answers to a month of the year; so that the sun by completing his course through them in twelve months, has procured them the appellation of the twelve houses of the sun.

In March he enters the sign of the ram, which represents that upon which Phryxus and Helle fled to escape the persecutions of their cruel step-mother.

In April, he enters the Bull, which represents the animal whose form Jupiter assumed to carry off Europa.

In May, that of the twins, which represent Castor and Pollux, sons of Jupiter and Leda.

In June, that of the Crab, supposed to be the same which came to bite Hercules while killing the Hydra of Lerna.

In July, that of the Lion, which represents the one slain by Hercules in the Forest of Nemea, whose skin he wore on his shoulders.

In August, that of the Virgin, or Astrea. During the golden age she dwelt upon earth, but

when that terminated, unable to support the sight of human depravity, she ascended to heaven with the other gods. She was the last that quitted the earth, and retired to that part of heaven which forms the sign of the Virgin.

In September, the sun enters the sign of the Balance, which represents Justice, whose Balance ought always to be equally poised—It signifies likewise that in this month, day and night are of equal length.

In October it enters the sign of the Scorpion, which represents Orion, whom Diana metamorphosed into that Animal.

In November, that of Sagittarius, which represents the Centaur Chiron who was an archer. He was the preceptor of Hercules, and much beloved by that grateful hero; but in the battle between he Lapithæ and the Centaurs, Hercules involuntarily wounded him with one of his arrows dipt in the blood of the Hydra, which occasioned such racking torture that, though immortal, he wished to die. The gods moved with his complaints granted his request. He died, and was translated to heaven, where he was placed among the signs of the Zodiac.

In December, that of the Goat, which represents the Goat Amalthea, or the Princess Melissa who nursed Jupiter during his infancy.

In January, that of Aquarius which represents Ganymede

Ganymede pouring out nectar for Jupiter and the other gods.—It likewise denotes the abundance of rain which falls in this month.

In February, it enters the sign called Pisces, which represents the Dolphins who drew the car of Neptune and Amphitrite.

Men did not confine themselves to Astronomy; the desire of penetrating into futurity gave birth to Astrology; a false science, calculated to deceive the ignorant and gratify the avarice of those who knew how to turn it to their advantage. Astrologers, to make themselves of greater importance, pretended that each sign of the Zodiac answered to a part of the human body.

Among those persons who constituted signs of the Zodiac, we must particularly remark Orion, whose story is as follows:—

Jupiter, Neptune, and Mercury, making the tour of the earth, went to the house of one CEnopeus or Hyreus, who not only received them with hospitality, but killed his only remaining ox for their entertainment. The gods admiring the good intention and generosity of this honest man, told him, they would grant whatever he should desire. A son, without a wife, was his request; it was granted, and the gods produced Orion from the skin of the same ox that had been killed for their repast: they formed him with a mixture of earth and water.

Orion

Orion when arrived at years of maturity, became a hunter, but being mortally wounded by a Serpent, Diana, goddess of the chase, changed him into the constellation which bears his name.

Orion is thought to have been a disciple of Atlas, and to have first instructed the Greeks in the movements of the celestial bodies, for which reason, at his death, he was placed among the signs of the Zodiac. The Sun was supposed to have several children. Otes and Pasiphae passed for his daughters, and Rhodia, so called from the island of Rhodes. The poets say, that the day she was born there fell a shower of gold, and that the rose trees of the island of Rhodes shot forth in fresh blossoms.

But the most distinguished of his children were Aurora and Phaeton. Aurora every morning opens the gates of heaven, precedes her father, and announces his return. She one day carried off Tithonus, son of Laomedon, and petitioned the gods to render him immortal; her request was granted, but she could not obtain for him eternal youth. Tithonus, secure of immortality, thought only of the happiness he enjoyed with his Aurora; he forgot that time has wings, and in its flight carries away youth and beauty. Its ravages had no effect on Aurora, possessed of all the attributes of a divinity, whilst every day, every year, hurried on Tithonus to a state of infirmity and old age. The disgust which

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attends this state rendered life insupportable; immortality to him was now only a painful burthen; he again had recourse to the influence of Aurora with the gods; and she, moved with compassion, procured his transformation into a grasshopper.

This charming Grecian fable is an allegory, the object of which is, to exhibit to our view the imprudence of many of our wishes, and to show, that were they all to be granted, we should frequently only eternize our misery and regret.

From the union of Aurora and Tithonus sprung Memnon, who assisted Priam in the Trojan war. He was slain by Achilles, and his mother from his funeral pile produced birds, which from that time were called Memnonides.

Aurora made a second rape, which was attended with melancholy circumstances.

Cephalus was newly married to Procris. Their tenderness was mutual, and nothing was wanting to complete their happiness. The pleasures of the chase frequently led Cephalus into the woods before break of day. Aurora surprised him, and carried him off in her chariot. The sight of the goddess did not prevent him from delivering himself up to all the despair he felt at being separated from his beloved Procris.

Aurora restored him to the earth, and gave him a javelin which never failed of its intended object. His passion for hunting again carried Cephalus
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into the woods; his wife alarmed at his frequent absence, and fearful of a new rival among the nymphs, or even goddesses, went and concealed herself in the middle of a thicket to observe his motions; an involuntary movement which she made occasioning some noise, deceived Cephalus; he levelled the fatal shaft, and with his own hand pierced the breast of the tender, unhappy Procris.

HISTORY OF PHAETON.

THE fall of the rash Phaeton, offspring of the Sun, is too well known to be passed over in silence.

Epaphus son of Jupiter and the nymph Io, disputed him the honour of being descended from the Sun. Phaeton irritated at this reproach, consulted his mother Climene, who advised him to go to the palace of his father, and demand some proof of his descent. The Sun having sworn by the river Styx that he would grant whatever he should desire, the imprudent Phaeton demanded for a single day only, the command of the chariot which brings light to the world. The god of day no longer able to refuse, was obliged to comply. In vain did he give directions to the rash youth. The
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horses

horses quickly perceived the weakness of the hand which guided them; they quitted the track they ought to have pursued, and involved heaven and earth in one general conflagration.

The unhappy Phaeton was, by a thunderbolt from Jupiter, precipitated into the river Po. The Heliades, his disconsolate sisters, were changed into poplars, and their tears into drops of amber: Cygnus his brother died of grief, and was metamorphosed into a swan.

This fable appears to be an allegorical description of an ambitious young man, who engages in undertakings beyond his strength. However, we read of one Phaeton a great astronomer, who reigned over the country of the Molossi, and drowned himself in the river Po.

HISTORY AND FABLE OF APOLLO.

JUPITER having quitted Juno for Latona, had by her two children, Apollo and Diana. Before their birth the enraged goddess incited against her rival a dreadful serpent called Python.

This monster, according to the poets, was produced from the mud left upon the earth after the universal deluge. This fable much resembles that of the serpent generated by the pestilential ex-

halations

halations of the river Nile; and there is every reason to believe, that the Greeks formed their Apollo after the model of Orus son of Osiris, whom the Egyptians confounded with the sun.

We shall give the story of Apollo, as transmitted to us by the poets.

Juno incessantly pursuing her rival, prevailed upon the earth to afford her no asylum. Latona (whose name signifies concealed) took refuge in a floating island in the Archipelago, called Delos, which was frequently covered with water.

Neptune, out of compassion to Latona, secured this island from being overflowed, and gave it a permanent foundation. It was here she brought forth Apollo and Diana. The dread of Juno prevented her long residence on this island; she fled continually from place to place. One day traversing the country of Lycia, she came to a marsh where some peasants were working; exhausted with thirst and fatigue, she requested of them a little water; it will preserve my life, said she. The Lycians however, instigated by Juno, refused her this small relief, and even insulted her; to punish their brutal inhumanity, Latona metamorphosed them into frogs. We shall not give the history at length of Apollo and Diana; it is to be met with in all poetry, both ancient and modern; we shall confine ourselves to the principal features and most interesting stories.

Apollo had several different names. He was called Delos, from the island Delos where he was born; Phœbus, alluding to the light of the sun; Phos, and Bios, signifying light and life; and Pythius, from the victory he gained over the serpent Python. (This victory must be attributed to the sun, which by giving heat to the earth, and drying its stagnated waters, destroys venomous reptiles).

He was called Actiacus, from Actium, a promontory famous for the victory which rendered Augustus master of Rome and the whole world. The name of Palatinus was given to him, because Augustus built him a temple on mount Palatine, to which he added a library. Apollo was banished heaven, for having with his arrows slain the Cyclops who forged the thunder of Jupiter.

The story is as follows:

Esculapius, son of Apollo, had made such progress in the science of medicine, under the instruction of his father and the centaur Chiron, that he had been able to restore to life Hippolitus, son of Theseus. (We shall give the history of Hippolitus in the second part of this work, under the article Heroes.)

Jupiter, offended that a mortal should presume to usurp his privilege, struck the too skilful physician with a thunderbolt.

Apollo, unable to revenge himself upon Jupiter, wreaked

wreaked his vengeance upon the Cyclops, by slaying them with his arrows. No weapon was more dreadful than these arrows of Apollo; it was with more justice he employed them against the serpent Python, which Juno had raised up against himself and his mother Latona. The destruction of this monster gave rise to the Pythian Games so famous in Greece.

During the celebration of these games, which was every fourth year, they contended in singing, dancing and music; and the reward of the victor was a crown of laurel.

It is necessary to explain the idea which the Greeks, and the ancients in general, entertained of these arrows of Apollo. They represented the rays of the sun, and were supposed to possess so much power, that all sudden deaths were attributed to them. Homer was of the same opinion, with this difference, that the death of women appeared to him to proceed from the vengeance of Diana, or the moon, and that of the men, from Apollo, or the sun. The history of the children of Niobe, killed by Apollo and Diana, proves what influence was ascribed to the sun and moon.

The haughty Niobe, incensed that divine honours were paid to Latona, whilst she, though equally entitled to them by birth and the number of her offspring, was neglected, hastened to Thebes, and endeavoured to interrupt the sacrifices offering

to that goddess. This insult drew on her the vengeance of Apollo and Diana, who pierced her children with their arrows, whilst performing their exercises on the plains near Thebes.

We shall explain this story by comparing it with history. Niobe, daughter of Tantalus and sister of Pelops, accompanied her brother, when he came into that part of Greece which from him was called Peloponnesus. She married Amphion, a prince celebrated for his eloquence, who had just built the walls of the city of Thebes, by persuading his subjects to sacrifice some part of their property to put their city in a state of defence.

This same prince being an admirer of music, added three new strings to the four which the lyre already possessed. Those two circumstances were the cause of the fable, that he had built the walls of Thebes by the harmony of his lyre.

The marriage of Amphion and Niobe was productive of a numerous offspring; they had fourteen children, but were all carried off by a cruel pestilence which desolated the country.

This pestilence being attributed to intense heat, which night itself could not allay, the story of their death which we have just given was invented.

It was from the prevalence of this same opinion that Homer says, the Greeks were visited with a pestilence as soon as Apollo had discharged his arrows.

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Whenever they wished to describe Apollo as irritated, they represented him armed with his arrows, and when appeased, holding a lyre in his hand. In the time of contagious distempers they placed branches of laurel before their doors, hoping the god would spare those who rendered this honour to his beloved nymph Daphne, whom he had metamorphosed into a laurel tree.

Homer says, that the children of Niobe remained unburied nine days, and were then interred by the gods themselves. History says, that these princes dying of the pestilence, it was a long time before anybody dared approach them.

The Thebans, terrified for their own safety, appeared insensible to the misfortunes of their queen; and this was the origin of the story, that they were changed into stones. Yet some among them, from motives of attachment, bestowed the rites of sepulture on them; and to soothe the despair of Niobe, reported that they were buried by the gods. Amphion soon after died of grief, or of the plague, and Niobe inconsolable for her misfortunes, returned into Lydia, and lived at the foot of mount Sipylus, where sorrow quickly terminated her existence.

She was feigned to have been turned into a stone, because the excess of her sufferings in some manner rendered her insensible, and deprived her of power even to utter her complaints.

Jupiter

Jupiter revenged the death of the Cyclops by banishing Apollo from heaven, (that is, from the government he had entrusted to him.)

He found an asylum at the court of Admetus, who received him favourably, and conferred on him the sovereignty of that part of his dominions situated on the banks of the river Amphrifu. In those distant ages, the names of pastor and king were frequently synonymous. The fable describes Apollo as tending the flocks of Admetus, which was the cause of his being regarded as god of the shepherds. It adds, that Mercury having discovered him in this new capacity, dexterously stole one of his cows, and Apollo seeking for his arrows to punish the thief, found that they likewise were stolen.

It was during this exile that Daphne, daughter of the river Peneus, was metamorphosed into a laurel, at the moment when her feeble limbs, unable longer to continue her flight, had nearly left her a prey to her pursuer, Apollo. The god was pleased to consecrate this tree to himself, and to appropriate a crown of its foliage to those who should excel in poetry and in the Pythian Games.

Pliny, the naturalist, assures us, that the laurel has the remarkable property of being never struck with thunder. A fragment of History relates that Daphne, daughter to a king of Thessaly, named Peneus, being pursued by a young prince
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upon the borders of a river, called likewise Peneus, fell into it and was drowned; and that the great quantity of laurels which grew on the banks of this river caused it to be said, that she was metamorphosed into that tree.

It was not long after, that Apollo inadvertently killed the young Hyacinthus, to whom he was tenderly attached. Zephyrus, who likewise loved this youth, jealous on seeing him play at quoits with Apollo, with a blast of his breath drove the quoit of the god with so much violence, that it beat out the brains of the unhappy Hyacinthus. Apollo changed him into a flower, which bears the same name. His useless regret for this unintentional murder, did not appease the parents of Hyacinthus. To avoid their implacable revenge, he fled for refuge to Laomedon, king of Troy, who begged his assistance in building the walls of that city. Here he met with Neptune, who, like himself, exiled by Jupiter, was wandering over the earth. The ungrateful Laomedon, after having received their services, refused them their promised reward. In revenge, Neptune demolished their work by an inundation, and Apollo visited the Trojans with a dreadful pestilence. The oracle being consulted on the means of appeasing heaven, returned for answer, that a Trojan virgin, chosen by lot, must be exposed annually upon the rocks to be devoured by a sea monster. The first victim was Hesione,
daughter

daughter of Laomedon; neither the power of her father, nor her own beauty, were able to save her; the oracle must be obeyed: happily at this moment Hercules came to her assistance and killed the monster. The avaricious Laomedon had the baseness to refuse him two fine horses which he had promised for so eminent a service; this so enraged the hero, that he sacrificed Laomedon to his resentment, set fire to the city, and carried away prisoner his son Priam.

These two fables being connected with the history of Hercules, we shall give the explanation of them when we come to treat of that demi-god.

Some time after these adventures, Apollo was permitted to return to heaven, and was restored to his former condition. Jupiter confided to his care the chariot of the sun, and appointed him to diffuse light over the earth.

Cicero distinguishes four of the name of Apollo; the three last were Grecian princes; the most ancient of all was Orus, son of Osiris and Isis. His mother gave him for nurse Latona; and to protect him from the persecutions of Typhon, she concealed him in the island of Chemnis, situated upon a lake near Butes, which was the native city of Latona. We have already observed that Osiris, and after him Orus his son, were, among the Egyptians, symbols of the sun. The Greeks almost always confounded Osiris with their Jupiter;

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it is therefore by no means surprising, that having given the name of Apollo to several of their princes, they should have confounded them with the Egyptian deity of the same name.

Of all the pagan deities, to none have the poets ascribed more wonderful qualities.

He is described as the inventor of poetry, music and eloquence. No divinity possessed a better knowledge of futurity; his oracles were innumerable. To all these advantages he united beauty, grace, and the power of charming by his wit, and the harmony of his lyre. The title of God of Day, surpasses any eulogium which the most brilliant imagination can bestow on him. Among the Grecian princes who bore the name of Apollo, was one, who having engaged the affections of Clitie, a nymph of the ocean, deserted her for Leucothoe, daughter of Orchamus, king of Babylon; and Clitie in despair refusing all nourishment pined to death.

The poets observing that the heliotrope, or sun flower, constantly turned towards the sun, took advantage of this discovery to feign that Clitie was metamorphosed into that flower; and that still retaining her sensibility, she constantly turned towards the sun to reproach his infidelity. The poets wished likewise to assign an origin to the cypress, a leafless melancholy tree; they feigned that the infant Cyparissus, much beloved by Apollo,

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having

having accidentally killed a favourite stag, died of grief, and was changed into a cypress by Apollo, who consecrated this tree to funerals.

No deity was more honoured than Apollo: his temples were innumerable both in Greece and Italy, and oracles were given in all of them. Delos attracted visitors from every part of the globe, by the magnificent festivals which were there celebrated in honour of this god. All the ceremonies of his worship had relation to the sun, whom he represented. The hawk and the wolf were consecrated to him, because they have a piercing eye; and the crow, daw and swan, because they were supposed to have the gift of foresight, and were employed in auguries.

The fable invented concerning the crow is worth recounting. Its plumage was originally white, but was changed into black by Apollo, to punish him, for having imprudently revealed to him the infidelity of Coronis. The transports of jealousy are terrible, and frequently blind. Apollo destroyed this nymph and too late repented his rashness. He metamorphosed her into a daw, wishing by her mournful plumage, and that of the crow, to perpetuate at once his revenge and his regret.

There are many ancient monuments representing this god, still extant. He is always known by the luminous rays round his head, his youthful appearance, his beauty, his lyre, and his arrows;
generally

generally he appears beardless. His names were almost as numerous as the countries where he was worshipped. We have already mentioned the principal, but we shall conclude with that of Musagetes, because it leads us to the history of the Muses, whose master and preceptor he was.

HISTORY AND FABLE OF THE MUSES.

VARRO and St. Augustine inform us, that at Sicyon three able sculptors were employed at the same time in forming the statues of the Muses.

They were at that time only three in number, and it was intended to consecrate only the three statues which should appear most perfect; but the equal talents of the artists rendered the decision so extremely difficult, that to preserve these finished performances they were all nine placed in the temple of Apollo. From that time the poets celebrated nine Muses, and we think it by no means necessary to examine what their real number originally was. The obscurity upon this subject is the greater, as the name of Musagetes, or leader of the Muses, is frequently given to Hercules. It is true that on these occasions, that

hero appears to be confounded with the sun. Mr. Court de Gebelin has in a very ingenious manner endeavoured to prove that the Muses were twelve in number; but Hesiod and the poets reckon only nine daughters of Jupiter, and Mnemosyne, the goddess of memory. They were virgins, and the fable says, that a young man of the name of Adonis, having attempted to gain their affections, paid the forfeit of his life for his temerity.

This fable is intended to represent how fruitless are the attempts to excel in poetry, unless nature has bestowed the necessary talents. This pretended death of Adonis is an allegory intended to describe a man vain of his understanding, who aspired to the character of a poet, but left no works to survive him.

It is generally believed, that the name of the Muses is derived from the Greek word *Musein*, signifying to contemplate sublime subjects.

They are sometimes called Pierides, from the following circumstance:

The nine daughters of Pierus, king of Macedonia, had the presumption to contend with the Muses in singing; when to punish their vanity, the victorious Muses changed them into magpies, and assumed the name of Pierides, in commemoration of their triumph.

This species of challenge of the gods was always dangerous, and seldom went unpunished.

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The satyr Marsyas had the temerity to assert, that the sounds which he produced from his flute were more harmonious than those which Apollo drew from his lyre. Judges were chosen, and the satyr being vanquished, Apollo to punish his presumption, flayed him alive.

The origin of this story is as follows: Before the invention of the lyre, the principal musical instrument was the flute. Apollo by the assistance of his lyre, found means to unite the harmony of an accompaniment, to the beauties of the voice, and thus procured that instrument the preference to the flute. The poets have described the jealousy and regret of Marsyas on this occasion, by saying, that he was flayed alive by Apollo. Ancient authors do not perfectly agree concerning the names and symbols of the Muses; we shall give their general appellations, and the manner in which they are commonly described.

1. Clio, the first of the Muses, takes her name from glory, renown. Her province was to preside over history. She is supposed to be the inventress of the guitar, which instrument she generally holds in her right hand, and in her left a *plectrum*, so called in Latin, instead of the bow used in playing on that instrument. She is likewise frequently represented writing history.

2. Thalia presided over comedy. Her name

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signifies

signifies the blooming. She is represented reclining upon a pillar, holding a mask in her hand.

3. Melpomene presided over tragedy. She is generally seen with her hand resting on the club of Hercules, because the object of tragedy is to represent the brilliant exploits of heroes, the most illustrious of whom was Hercules.

4. Euterpe presided over instrumental music; her name signifies agreeable. She always appears surrounded with flutes, lyres, guitars, and all the appendages of music.

5. Terpsichore, or the amusing, presided over the dance; she has always a smiling countenance, and with one foot lightly touches the earth, whilst the other sports in the air.

6. Erato. Her name is derived from the Greek word *Eros*, love. She is the inspirer of light poetry, and amorous verses; her changeable physiognomy cannot be expressed, as it varies every time a new subject presents itself.

7. Polyhymnia takes her name from the great variety of her songs; she is represented with a lyre, as being the inventress of harmony; her eyes directed towards heaven show that she presided over the ode.

8. Urania, or the heavenly, was the inventress of astronomy and the sciences; in her hand she holds a globe, which sometimes appears placed upon



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upon a tripod; and then she is seen holding a scale or a compass in her hand.

Calliope owes her name to the majesty of her voice; she presided over heroic poems. Near her are seen the trumpet of fame, crowns of laurel, arms, and trophies.

The Muses going one day to Parnassus to receive the instruction of their preceptor Apollo, were compelled by a violent shower to take shelter in the palace of Piræneus, king of Phocis, who wishing to insult them, they assumed wings and took flight. Piræneus attempting to pursue them, leaped from a tower and was dashed to pieces.

Historians inform us, that Piræneus banished from his kingdom all learned men, and shut up the public schools: a brutal caprice which procured him universal contempt; and at his death none were found to honour his memory. Having in vain endeavoured to acquire reputation by his poetry, he thought to revenge himself by persecuting the sciences; and to fix an eternal blot upon his memory, the poets invented this fable.

The Muses are frequently represented surrounding Apollo upon mount Parnassus, or mount Helicon. Pegasus is likewise seen with wings extended, raising himself into the air, and with a blow of his foot forming the fountain Hippocrene, so celebrated among the poets. We shall resume this subject in the second part of this work, when we

relate the history of Perseus. Among the children of Apollo, one of the most distinguished was Linus, the inventor of lyric poetry. He excelled in teaching the lyre; the most famous of his scholars were Orpheus, Thamyras and Hercules; the latter, more formed to combat monsters than cultivate the polite arts, was so irritated at being reprimanded by his master Linus, that he broke his lyre in pieces upon his head. Many cities and countries were rendered famous by the oracles of Apollo; particularly Delphos, where he had a most magnificent temple. The priestess whom he inspired with an enthusiastic phrenzy was covered with the skin of the serpent Python, and sat upon a sort of table with three legs, called cortina, or tripod.

That great fraud was practised in the answers of these oracles there is no doubt; however many of them were certainly verified. The fathers of the church are unanimously of opinion, that the Almighty has sometimes permitted the eternal enemy of mankind to foresee future events; and this opinion receives great confirmation from the many instances wherein the predictions of these oracles were undoubtedly accomplished. If their answers had constantly been falsified by the event, not all the artifice of the priests of Apollo could have preserved their credit so many ages. It must be however observed, that the answers given by the oracles

oracles were so equivocal and obscure, that they would admit of several interpretations, so that the truth might sometimes concur with that which they had adopted.

We shall resume the subject of oracles in the chapter where we treat of the Sybils.

HISTORY OF DIANA, OR THE MOON.

DIANA was the sister of Apollo, and as he was called Phœbus, she was styled Phœbe; both had the same attributes. We have already proved that among the Egyptians, Osiris was the symbol of the sun, and Isis that of the moon. To avoid a repetition of these particulars, we shall give the history, or rather the fable of Diana, as adopted by the Greeks.

Among them, Diana was honoured under three different characters. First, as a celestial divinity, and she was then the Moon or Phœbe; secondly, as a terrestrial divinity, when she was called Dictœa, or Dictynna, from the name of a favourite nymph, the first inventress of nets; and lastly, as goddess of the infernal regions, where she reigned under the name of Hecate, or Proserpine.

It was to express these different qualities, that she was styled the triform goddess.

The Theſſalian ſhepherds boasted, that they could bring down the moon to the earth by their enchantments. When it happened to be eclipsed, they asserted that it descended to the earth and became obedient to their orders.

Diana came into the world before her brother, and immediately (as the Fable says) performed the office of midwife to her mother Latona.

The pains she saw her suffer induced her to demand of Jupiter the gift of virginity, and permission to preside over child-birth, both which were granted. Virgins on their marriage thought themselves obliged to appease this goddess, and consecrated to her their girdles, which procured her the name of *Lyfizone*, or loose-girdle. She was likewise called *Trivia*, because she presided over the highways.

In Egypt there was another Diana, named *Bubastes*; she was Daughter to *Osiris* and *Isis*, and like her mother received the surname of Diana. *Lucina* was a name common to both this goddess and *Juno*. Pregnant women near the time of their delivery invoked them indifferently under this appellation.

The greater part of her other names were derived from places where she was particularly honoured. She had two temples much celebrated; that of *Ephesus*, one of the seven wonders of the world (a description of which we shall give in the second

part

part of this work, under the article *Temples*) was burnt the 6th of June, the day Alexander the Great was born.

Erostratus the incendiary wished to render his name immortal by committing a crime which could never be forgotten.

The second temple was situated in *Taurica Chersonesus*, now called the *Crimea*. It was particularly famous for the human victims offered there to Diana. All strangers, whether they landed by chance, or were driven on the coast by storms, were here barbarously sacrificed. *Orestes* and *Pylades*, so distinguished for their mutual friendship, killed the Pontiff *Thoas*, carried off the statue of the goddess, and brought it into Italy, where it was called *Phazelis*, because they had concealed it in a faggot of wood.

Upon earth Diana presided over the chase. Sixty nymphs, daughters of *Oceanus*, and twenty other females, had the care of her hunting establishment. She is represented with buskins on her feet, and a quiver and bow in her hand. Her forehead is ornamented with a crescent, and her car is drawn by hinds.

Diana was regarded as the goddess of chastity, the nymphs, her attendants, were obliged to imitate her, and if they failed, although unintentionally, they were severely punished. The unfortunate *Aetæon*, led by *Juno* the enemy of his family, inad-

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vertently

vertently penetrating to a retired grotto, where Diana and her nymphs were bathing, was instantly metamorphosed into a Stag, and devoured by his own dogs.

Calisto, a nymph of Arcadia, though favourite of the goddess, could not escape her vengeance. Jupiter, to seduce her, had assumed the form of Diana herself; but even this excuse did not protect her; she was driven from her society, and abandoned to the jealousy of Juno, who metamorphosed her into a bear. Obligated to conceal herself in the deepest recesses of the forest, she could not always escape the pursuit of the hunter; Arcas, her own son, arrived at that age when so many charms are found in the chase, by accident met his mother; Calisto discovering in him all the features of Jupiter, which were still imprinted upon her mind, no longer thought of flying; she anxiously fixed her eyes on the young prince, who was preparing to pierce her with a dart, when Jupiter to prevent so horrible a crime, metamorphosed him likewise into a bear, and translated them both to heaven.

Such is the fable invented by the poets concerning the constellation composed of seven stars; which is now called the Greater Bear.

The star called Bootes which follows it represents the son of Calisto.

Near the Arctic pole is seen the Lesser Bear, known to astronomers by the name of Cynosura;
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it is the guide of mariners. The stars of which this is composed represent the nymphs who had the care of Jupiter in his infancy.

Diana, equally proud as Juno, would suffer none to be compared with her.

Dedalion son of the morning star, called Lucifer, was changed into a hawk from the following circumstance. Chione his daughter, being rash enough to prefer her own beauty to that of Diana, was killed by an arrow from that goddess.

Dedalion, disconsolate for the loss of his daughter, precipitated himself from the top of a tower, when Apollo, out of compassion, transformed him into an hawk.

There is a story that Diana becoming enamoured of Endymion, king of Elis, every night descended from her car to visit him upon the mountains of Caria. This fiction so injurious to Diana is founded solely upon the passion of Endymion for astronomy, and the attention which he bestowed on the course of the moon.

This prince was fond of retiring to a grotto in Latmos, one of the mountains of Caria, where he frequently passed whole nights; which occasioned the story of his being visited by Diana.

His constant application to study, and his indifference to pleasure, caused it likewise to be said, that he had obtained from Jupiter the gift of perpetual sleep. There is still to be seen in mount
Latmos

Latmos a sort of cavern, which is yet called the grotto of Endymion.

The chariot of the sun was of gold, and that of the moon silver.

The tranquil progress of the latter was described by saying, that she silently advanced amid the shades of Night; who was a particular divinity, said to be the daughter of Chaos. She passed for the most ancient of all the goddesses, to express that darkness existed before light. She is represented in a chariot of ebony, covered with a large black veil, and surrounded with stars. In her hand she holds a flambeau, which she appears to be in the act of extinguishing.

The poets attribute to her a number of children, but they were all metaphorical, such as Pain, Fear, Love, Envy, Age, &c. &c.

We shall speak of all these divinities under another article; at present their history would give too much interruption to that of the principal deities.

The name of Hecate was given to Diana; this is derived from a Greek word, which signifies to strike at a distance; by this surname was meant the rapidity with which her rays pass from heaven to earth.

These rays, like those of Apollo, were called Arrows, and the influence of both was equally dreaded.

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The names of Phœbus and Phœbe, which were given to Apollo and Diana, on account of the light they diffused over the earth, had an origin which it will be of service to know; they are derived from the mother of Latona, whose name was likewise Phœbe; ignorance of her birth caused this personage to be regarded as the offspring of the earth.

This primary Phœbe derived her greatest celebrity from an oracle situated at the foot of Parnassus, yielded to her by her mother the Earth.

Apollo and Diana at first divided this species of inheritance, but not long after Apollo only was consulted there.

This being the oracle of Delphos, it is necessary to be acquainted with its origin.

Diodorus Siculus says, that it was first discovered by means of goats feeding in the valleys of mount Parnassus.

In one of these valleys was to be seen a narrow opening; some goats approaching to browse the herbs which grew around, experienced a sort of intoxication, which made them leap about in an extraordinary manner. The shepherd who was tending them, surprised at this effect, went to take a nearer survey of this cleft, when the air which proceeded from it occasioned him a kind of delirium, which he looked upon as divine inspiration. The report of this miracle drew together the neighbouring

neighbouring inhabitants. The experiment repeated a thousand times constantly produced the same effect. Surprised at a prodigy which their knowledge at that time did not enable them to account for upon natural principles, they supposed some propitious divinity, or the earth itself, dispensed oracles through this aperture, and gave those who approached it the power of predicting futurity. From that time this place was regarded as sacred. A sort of sanctuary was established there which could not be approached without rich offerings to the divinity they wished to consult. This sanctuary was in time enclosed in a magnificent temple, and the afflux of those who resorted here so increased the number of habitations, that they were considerable enough to form the city of Delphos.

This famous aperture was situated about the middle of Parnassus, a mountain of Phocis, on the southern descent.

The temple and city of Delphos acquired such immense riches, that they were compared to those of the kings of Persia.

Before we conclude this work we shall treat more fully the interesting subject of oracles.

HISTORY

HISTORY OF BACCHUS.

THE pride and ambition of the Greeks led them to believe their own country the birth-place of all the gods and heroes. Never was a people more desirous of appearing illustrious.

The conquests of Bacchus had rendered his name too famous not to attribute to him a Grecian origin. However, Herodotus, Plutarch, and Diodorus Siculus, (who faithfully executed the office of historians,) inform us, that he was born in Egypt, and brought up in Nyssa, a city of Arabia the Happy, where he had been sent by his father Ammon. We even perceive by them, that the Bacchus of the Greeks was no other than the famous Osiris, conqueror of India. The fictions of the poets, and the accounts of ancient authors, can only be applied to this King of Egypt. Speaking of Bacchus, they first say that he came to the assistance of Jupiter in his war against the giants; and afterwards, that he was the son of Semele, and grandson of Cadmus. Now this last mentioned prince did not exist till many ages after the above war. The fable adds, that Bacchus clothed in the skin of a tiger, rendered

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great

great service to Jupiter; but was torn in pieces by the giants.

This latter circumstance undoubtedly alludes to the death of Osiris, who was killed by his inhuman brother Typhon. Diodorus explains this contradiction by saying, that the worship of this divinity was brought from Egypt into Greece by Orpheus, who being favourably received by Cadmus, wished to express his gratitude by attributing to one of that prince's family the history and fable of the Egyptian Bacchus—and, indeed, the worship which was paid to this god, and that which was paid to Osiris, perfectly resembled each other.

This comparison serves still more to prove that the Greeks were indebted to the eastern colonies, not only for their divinities, but even the major part of their names.

Diodorus Siculus reckons three of the name of Bacchus; Cicero five; and the moderns are still more divided, as to their number and origin.

Many learned men are of opinion, that the Bacchus of the poets is no other than Moses.—They find so great a resemblance between them, that we think it necessary to give their reasons for imagining them the same, without pretending however to offer any thing positive upon the subject. Both are represented as having been born in Egypt, and exposed upon the Nile.

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The name of Moses, and that of Myfas, given to Bacchus by Orpheus, both express that they were saved from the water.

Bacchus was brought up in Arabia, on a mountain called Nyfa; it was in this same country that Moses passed forty years.

Bacchus, when cruelly persecuted, retired to the borders of the Red-Sea; Moses, to deliver the Hebrew people from the oppression of the Egyptians, crossed the Red-Sea.

The numerous army of Bacchus, composed of men and women, passed through Arabia in their way to the conquest of India. The army of the Jewish legislator, composed of men, women, and children, were obliged long to wander in the desert, before they arrived in Palestine, which, as well as India, belongs to the continent of Asia.

The fable frequently represents Bacchus with horns; which may be supposed to allude to the two rays of light which shone on the forehead of Moses.

Bacchus was brought up on Mount Nifa; Moses received the tables of the law on Mount Sina. By the transposition of a single letter these two names become exactly alike.

Bacchus, armed with his thyrsis, defeated the giants; Moses fought the giants descended from Enoch, and a rod is the instrument of his miracles. Jupiter sent Iris to order Bacchus into India to destroy

stroy a sinful nation ; God commanded Moses into Palestine to exterminate an idolatrous nation.

The god Pan gave Bacchus a dog to accompany him in his travels ; Caleb, which in the Hebrew signifies a dog, was the faithful companion of Moses.

Bacchus, by striking the earth with his thyrsis, produced rivers of wine. Moses, by striking the rock with his miraculous rod, caused fountains of water to gush from it.

This parallel agrees too perfectly not to induce us to believe, that the fable of Bacchus is a disguised tradition of the history of Moses. Again, there are some who endeavour to prove, that Bacchus is the same as Nimrod, the son of Chus, which procured him at first the name of Bar-Chus, son of Chus, and by corruption Bacchus. Others on the contrary think, that Bacchus is the same as Noah, to whom sacred history attributes the first cultivation of the vine.

However it be, we may conclude from these comparisons, that the Jewish legislator, having been much celebrated in Egypt, they have borrowed many of the principal features of his life to embellish the history of Bacchus, or rather Osiris, who appears to have been the real Bacchus.

We learn from history, that the worship of this divinity was introduced into Greece by Cadmus. Semele, daughter to that prince, having a son
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named Bacchus, who performed some actions and exploits in some respect similar to those of the Egyptian Bacchus, was afterwards confounded with that God, and in compliment to his grandfather, Cadmus, received the same honours.

FABLE OF BACCHUS.

IT is not sufficient to know the historical comparison between Moses and Bacchus ; we shall give the story of his birth as we find it in the Grecian poets.

He was the son of Jupiter and Semele, daughter of Cadmus. This princess dwelt in the city of Thebes. Juno becoming jealous of Semele assumed the form of Beroe her rival's nurse, and advised her to request of Jupiter, that he would appear to her armed with his thunder, and in all the majesty with which he was invested when he appeared to Juno. The unsuspecting Semele accordingly informed Jupiter, that she had a favour to demand, and made him swear by the river Styx not to refuse her : he pronounced the oath, and notwithstanding the fatal consequences which he knew would attend it was obliged to comply.

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The unhappy Semele could not support so glorious a sight, her palace was consumed by the rays of light which surrounded him, and she herself perished in the flames.

However, Jupiter willing to save the infant with which she was pregnant, enclosed it in his thigh, where it remained till the appointed time of its birth.—This ridiculous story afterwards procured Bacchus the surname of Bimater, which signifies having two mothers.

In tracing the origin of this extraordinary story concerning the birth of Bacchus, we find, that Semele was so scorched by the fire which consumed her palace that she expired, but that the child with which she was pregnant was preserved. Immediately on its birth, Jupiter sent Mercury with it to Nyssa, a city near a mountain called Meros, which word signifies thigh. This is the only foundation of the above fable. At the intreaty of Mercury, the daughters of Atlas took charge of the infant Bacchus. Silenus undertook the care of his education, and conceived such an attachment for him, that he would never afterwards leave him, but accompanied him in all his conquests.

As we shall resume the history of Silenus in its proper place, we shall content ourselves at present with observing, that in fable he is described as the god of wine; because he is supposed first

to have cultivated the vine. Bacchus, out of gratitude to the daughters of Atlas, changed them into the stars called Hyades; from the word Hyie, one of his surnames. He is generally represented under the figure of a young man with a ruddy fresh complexion, to express the joy which wine inspires even in old age. In his hand he carries a thyrsis, which is a sort of wand surrounded with vine leaves and ivy: the latter plant being cool and refreshing, was supposed to have the power of dispelling the fumes of wine, and preventing it from intoxicating the brain: It is for this reason that Bacchus almost always appears crowned with ivy and vine branches.

He is frequently seen sitting in a chariot drawn by panthers and tigers. By this equipage we must understand, that excess of wine deprives man of his reason, renders him furious and frequently cruel. The victims sacrificed to Bacchus were generally either a magpie or a goat. The former to show that wine renders a man incautious in his conversation; and the latter because the goat browses on the vine buds.

The feasts of this god were celebrated with great disorder by priestesses named Bacchantes, or Bassarydes, or Thyades, and frequently Menades, who ran up and down the mountains clad in the skins of tigers. When they invoked the god their hair was dishevelled, and in their hands they held

held thyrses and torches. These feasts were called Bacchanalia, and Dionysia, from the surname of Bacchus, or Triterica, because they were celebrated every third year. They likewise gave them the name of Orgia, which signifies fury. During another feast, named Aschosia, they amused themselves with jumping upon bladders filled with air, and those who fell afforded sport to the others.

Nothing was more terrible than the vengeance of Bacchus, or his worshippers, when any presumed to disturb their rites, or oppose his divinity.

Pentheus, son of Echion and Agave, wishing to prevent the Thebans his subjects from celebrating these feasts; the god inspired his mother Agave with so blind a fury, that inviting the Bacchantes to follow her, she with her own hands tore in pieces her unhappy son. This dreadful example had no influence on the Mineides.

One day, during the celebration of these feasts, out of contempt, they employed themselves openly in working tapestry, but were changed into bats, and their work into ivy leaves by the offended deity.

Lycurgus, (who must not be confounded with the Spartan law-giver of that name,) wished to destroy all the vines in Thrace, and began demolishing them with a scythe; an unhappy stroke, however, happening to fall upon his leg, the people,

ple, who witnessed the circumstance, regarded it as a punishment for the insult offered to the god of wine.

Bacchus, having collected an immense army, consisting both of men and women, set out for the conquest of India. Instead of spears and shields, his troops were armed with drums and thyrses. This riotous troop spread universal consternation, but the intention of Bacchus being only to teach the cultivation of the vine to the conquered nations, he was every where received as a benignant deity.

He carried his conquests, or rather his travels and feasts, into the countries situated beyond the Mediterranean, as Arcadia and Syria; but he never penetrated into those immense provinces which extend as far as the Ganges, and are now called the East-Indies.

It was on his return from this expedition that he espoused Ariadne, daughter of Minos, king of Crete.

He presented her with a crown of gold, enriched with diamonds, most curiously executed by Vulcan.—This crown, after the death of Ariadne, was placed among the constellations, or rather its name was given to an assemblage of eight stars, three of which are extremely brilliant.

Alexander the Great, in his conquest of India, proposed Bacchus as his model, and during six

days his soldiers celebrated the feasts of that god with all the excesses of intoxication.

Among the most celebrated monuments of Bacchus which remain, the most beautiful are those which represent his marriage with Ariadne, whom the perfidious Theseus had abandoned on the island of Naxos. Particularly there is extant a stone of inestimable value upon which this ceremony is engraved; it is called the seal of Michael Angelo, and belonged to the King of France. A caduceus is frequently placed near Bacchus to show that he preferred peace to war.

Among the different names given to Bacchus we must remark that of Nyctilius; he was so called because his orgies were celebrated in the night by the light of torches and flambeaus.—The name of Dionysius is derived from Dios, God, and Nysa the city where he was brought up. He is likewise stiled Evan and Hyie, signifying Courage, Son; words which were frequently repeated by Jupiter whilst Bacchus was engaged in combat with the giants.—It is likewise thought that the name of Bacchus may be derived from Bacchein, to howl, on account of the cries of the Bacchantes.

HISTORY

HISTORY OF MINERVA.

By the Greeks and Romans Minerva was regarded as the noblest production of Jupiter; but long before she was known to them, the Egyptians acknowledged her as a divinity.

Of the five goddesses of this name mentioned by Cicero, he says, that the most ancient sprung from the Nile, and was held in great veneration by the Egyptians. The second was daughter of Saturn and goddess of war; the third, daughter of Jupiter; the fourth was of Athens, and daughter of Vulcan; the fifth and last, was daughter of the Giant Pallas, and is called indifferently Pallas or Minerva.

The stories of these different goddesses being generally confounded together, we shall relate the principal one preserved by Mythology.

Jupiter, after the war with the Titans, seeing himself, with the consent of all the gods, absolute sovereign of heaven and earth, espoused Metis, supposed to be the wisest being in the universe; (this name is allegorical, and we have already mentioned that it signifies Providence.) Being informed by Cœlus that from her would shortly proceed a daughter of consummate wisdom, and a son destined by the Fates to the empire of the world, he devoured her; sometime after, feeling a dreadful pain in his head, he applied to Vulcan,

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who,

who, with the blow of an axe, divided his head, from whence sprung Minerva completely armed, and already of sufficient size to render Jupiter essential assistance in his war with the giants.

The fiction, concerning the birth of Minerva, has always appeared mysterious; and the inscription on her temple at Sais, in Egypt, still adds to the obscurity; it was conceived in these terms:

I am what is, what was, and what shall be;
None could ever raise the veil that covers me;
and if you would know my works, it is I who made the sun.

The most famous of the learned think this mysterious inscription to have been taken from the book of Moses; where Eternal Wisdom, speaking of itself, says—

I proceeded from the head of the Most High before the existence of any thing created.

This opinion is the more probable, as the inhabitants of Sais were ignorant of the time when the worship of Minerva began. There is every reason to believe that it reached up to the last Patriarchs. It had already existed a long time when Cecrops, originally of Sais, quitted that city, and led a colony into Greece, where he soon introduced the manners and religion of his country.

This Prince had a daughter whom he named Athene, to place her under the immediate protection of Minerva.

The great reputation of Cecrops caused this daughter

daughter to be afterwards confounded with the goddess whose name she bore.

Minerva, Athene and Pallas, were the same divinity among the Greeks. Considered as Minerva, she presided over wisdom: as Athene, she was the tutelar divinity of Athens: as Pallas, she presided over war. On account of this last function, she was frequently confounded with Bellona; a different divinity, of whom we shall speak at the conclusion of this article.

The inhabitants of the island of Rhodes were much distinguished for the worship they at first rendered Minerva; but when they adopted the Sun as their principal and greatest divinity, the veneration for Minerva declined. The Athenians, in hopes of procuring the particular favour of this goddess, declared her the protectress of their city, and built a magnificent temple, where she was honoured under the name of Parthenos; that is, virgin.

Phidias, the most celebrated and ingenious sculptor of his age, adorned this temple with a statue of gold and ivory; which his genius rendered worthy of the goddess it represented.

The Athenians, to add still more solemnity to the worship of Minerva, celebrated in honour of her the magnificent feasts called Athenæ. They were instituted by Ericthonius, third king of Athens. These feasts were afterwards called Panathenæ,



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thenæ; when Theseus had united the twelve villages of Attica to form the single city of Athens these feasts were divided into the greater and the less; the former were celebrated every fifth year, the latter annually; and it was during this celebration that the verses of Homer, named rhapsodies, used to be sung.

The fable says, that the honour of giving name to the city of Athens, which at first was called after its founder Cecrops, produced a violent dispute between Neptune and Minerva.

The twelve principal deities being chosen arbiters of this difference, determined that they who should produce the most useful gift for the city should honour it with their name.

Neptune immediately with a blow of his trident, produced from the earth a noble steed, the symbol of heroic courage. Minerva produced a blooming olive tree, the symbol of peace. The deities decided in favour of the latter, who gave her own name, Athene, to the city.

History has preserved the explanation of this fable. It says, that Cecrops, originally of Sais, having led an Egyptian colony into Attica, reformed the barbarous customs of the natives, instructed them in agriculture, and taught them to plant the olive which was found very congenial to the soil.

He brought them to adopt the worship of
Minerva,

Minerva, to whom this tree was particularly consecrated, and the city then took the name of its tutelar divinity. Athens became famous for the excellence of its oils; its commerce being by this means greatly increased, rendered the cultivation of the olive extremely valuable, and the necessity of insuring safety to foreign vessels reformed the natural inclination of the Athenians to piracy. To describe and commemorate the origin of this reform, the fable of Neptune being surpassed by Minerva was invented.

Some historians say, on the contrary, that this story alludes to a difference which took place between the sailors who acknowledged Neptune as their divinity, and the people and senate, who were under the protection of Minerva. The Areopagus was appointed to determine this dispute, and decided that agriculture, and a rural life, were preferable to the profession of pirates: it enacted wise and salutary laws to insure the liberty of commerce; and to commemorate this decision, they pretended that Neptune had been excelled by Minerva, and that the twelve principal deities themselves had given judgment in her favour.

Arachne, a maid much celebrated for her skill in works of tapestry, presumed to say, that she would not yield even to Minerva herself. She displayed her works, and defied the goddess to a comparison. Minerva enraged, tore in pieces the
webs

webs of Arachne, and struck her with her shuttle. Unable to support so mortifying an affront, she determined to put an end to her existence with a cord, but was changed by Minerva into a spider.

This fable is an allegory, intended to show, that presumptuous pride seldom goes unpunished. Yet it may probably have its origin from the word *Arak*, which signifies equally to spin, and the web of a spider. We find many allegorical fables intermixed with the history of Minerva; among them may be classed that of Tirésias, which relates, that having one day surprised Minerva bathing, he was instantly deprived of sight, but obtained the gift of prophecy through the intercession of his mother. The meaning of this fable is, that the truly wise consider of very little importance the ordinary events of life, and, wholly attentive to the dictates of wisdom, learn by present experience to provide against future evils.

Pallas was not the only surname given to Minerva; she was called Parthenia, from being a virgin; Cæsia, for having blue eyes; and Tritonia, from the lake Triton; to which, according to some accounts, she was indebted for her origin.

The word *Trito*, signifies likewise brain; and as she proceeded from the brain of Jupiter, it is to that probably we should ascribe the name Tritonia. Sometimes she is called Hippias, signifying female equestrian.

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The feasts of Minerva, called Quinquatria, were celebrated at Rome in the month of April.

During their continuance, pupils were obliged to carry presents to their masters. The two-fold object of this was, to habituate them to sentiments of gratitude, and to teach them, that no pleasure is equal to that experienced by a generous heart in discharging a duty, or conferring an obligation.

These presents were called *minervalia*, or gifts offered to wisdom, in order to enhance their value, and to remind the master, that wisdom ought constantly to direct his endeavours for the instruction of youth.

At that time no act of liberality was performed without invoking the Graces; as they were supposed to preside over acts of kindness; to give, alone, was not sufficient. There existed among the Greeks and Romans pictures, or pieces of sculpture, in which the real Graces were represented driving from the temple the idle, or fictitious Graces. We think it quite unnecessary to explain these allegories.

Several inventions were attributed to Minerva, that of the polite arts, the use of oil, the art of spinning, and ornamental tapestry.

These pretended inventions were merely allegorical. Arts and sciences are the real riches of the mind, and worthy of the patronage of wisdom.

Oil shows, that to acquire knowledge we must frequently consecrate our nights to study.

The art of spinning represents the patience and perseverance necessary in prosecuting our works; and by the ornaments of tapestry we are shown, that it should be our study to embellish them.

Minerva is said to have proceeded from the head of Jupiter, to express, that wisdom is not of human invention, but of divine origin. She is represented coming into the world armed; because the wife supported by a clear conscience, and unspotted virtue, are able to combat vice, and remain firm under misfortune. She is described as a virgin, because wisdom cannot unite with corruption, or earthly pleasure. She has no external ornaments, and is of a stern countenance, because she needs no borrowed decorations; she shines with equal lustre when clothed in the russet gown, or invested with royal purple. Her aspect, always noble, inspires equal love and respect, whether under the wrinkles of old age, or the charms and bloom of youth. She is frequently represented holding a distaff, and preparing to spin, intended to teach us, that we should avoid idleness, and, to all others, prefer those employments which are most useful. Bellona presided over sanguinary wars; it was over the war against vice that Minerva presided. On her head she wears a helmet, having on the top of it an owl. In one hand she holds a lance, and in the

the other the egis, (a sort of shield, covered with the skin of a serpent slain by herself, and having in the middle a representation of the head of Medusa one of the Gorgons.)

This shield and armour were used by the goddesses to strike terror into the guilty.

The owl perched upon the helmet was to express, that wisdom frequently delights to meditate in the solemn silence and tranquillity of night.

BELLONA.

THIS goddess was by the Greeks called Enyo, and yet they frequently confounded her with Pallas. She was daughter of Phorcis and Ceto, and sister of Mars. Among the ancients her most common appellation was Duellona.

She is described by the poets as a warlike divinity, who prepared the horses and chariot of Mars when he departed for battle.

She is likewise represented with dishevelled hair, holding a torch in her hand.

Bellona had a temple at Rome, near the Carmental gate.

It was in this temple the senate gave audience to ambassadors, who, as well as generals returning from war, were not permitted to enter the city.

At the gate of this temple was a little pillar, against

against which a stone was thrown on a declaration of war.

Bellona was classed among the common divinities; in rank she was equal to the god Mars. Her priests were installed into their office by making incisions in the thigh, and offering as a sacrifice to the goddess the blood which flowed from the wound; but this cruelty was only pretended. The worship of Bellona, though famous at Rome, was still more so in two considerable cities particularly consecrated to that goddess; both called Comana.

In ancient monuments, Bellona is seen armed with a pike and shield, but it is extremely difficult to distinguish her from Minerva.

HISTORY OF MARS AND VICTORY.

THE god Mars, whom the Greeks called Ares, was the son of Jupiter and Juno. The fable of his birth, which we have already given in the history of Juno, was invented solely by the Latin poets. To the Greeks, and more ancient nations it was entirely unknown.

The recent invention of this fable serves to prove that it was an allegory of the Latins, to describe the jealousy of Juno at seeing the manner in which Jupiter had produced wisdom.

Juno

Juno entrusted the education of Mars to Priapus one of the Titans, or Dactyli Idæi. This skilful preceptor observing the promising talents of his young pupil, inured him to bodily exercises and the use of arms. He trained him for the office of a great commander, and taught him that by acquiring glory, he might aspire to the rank of the most illustrious divinities, and soar above those inferior gods among whom, by birth, he was placed. It was out of gratitude, and in acknowledgement for the care and success of Priapus, that he received the tenth of the spoils consecrated to the god Mars.

There were many princes of this name, and in the sequel almost every people had their Mars; but we shall mention only the principal of them.

Diodorus says that the original Mars, to whom is ascribed the invention of arms, and the art of ranging troops in order of battle, was Belus; called in scripture Nimrod; and mentioned as a mighty hunter before the Lord.

He first exercised his powers against wild beasts, but afterwards employed them in reducing mankind to subjection.

Glory and power always excite our surprise. Nimrod was at first feared and admired, but the people soon perceived how capable he was of protecting and defending them. The execution of his orders insured success, and secured the safety of all; they saw the advantage of investing the supreme

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preme power in one; bestowed on him the crown, and the descendants of these same people created him a divinity.

The learned Hyginus informs us, that the name Belus was given to this king of Babylon, because he was the first who hunted wild beasts.

The second Mars was an ancient king of Egypt. The third, a Thracian monarch called Odin. He became so distinguished for his power, courage, and conquests, that he was by this people (the most warlike in the world) styled the god of war. The same Odin was frequently called Hyperborean Mars.

The fourth god of that name, was he whom the Greeks surnamed Ares; and the fifth, was the Mars of the Latins, supposed to be the father of Romulus and Remus.

The Gauls had likewise their Mars whom they called Hesus. They sacrificed human victims to him. The Scythians, with their usual simplicity, adored the god of war under the form of a sword; and the Persians, when they deified the famous Nimrod, gave him the name of Orion, and regarded him as the god of battle. The Greeks, always desirous of embellishing the history of their gods, attributed to their Mars the exploits of all those we have just mentioned.

The celebrated tribunal called the Areopagus was instituted to decide a difference which had arisen between Mars, or Ares, and Neptune.

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The former refusing to consent to the marriage of his daughter Alcippe with Alliotius, son of Neptune, that rash youth, listening only to the dictates of his passion, had the temerity to carry her off. But he could not escape the god of war, and his life was the forfeit of his bold attempt.

Neptune in despair for the loss of his son cited Mars to appear before the judges. The gravest Athenians being assembled to determine this affair, declared Mars innocent, and acquitted him after the usual manner.

The Court of Justice being situated on an eminence, was called Areopagus, from Ares, and Pagos, the rock of Mars. The establishment of this tribunal, so respected for the equity of its decisions, according to the Arundelian marble, should be placed 1560 years before the Christian era, under the reign of Cranaus. This story received the embellishments of poetical invention. The noble simplicity of history was abandoned for the brilliant ornaments of poetry. It was pretended that Mars had been pronounced innocent by the twelve principal deities, because the judges, who amounted to that number, were chosen from the most illustrious families of Athens.

The names given to the god Mars had different significations. Ares signifies injury, and represents the miseries attendant on war; or probably may be derived from the Hebrew word Arits,

strong and terrible. The Latins called him *Gradivus*, in peace, and *Quirinus*, in war.

Romulus, whom the Romans regarded as the son of Mars, when honoured as a divinity, received the name of *Quirinus*.

When Mars was invoked to protect the cultivated lands from the ravages of war, he was called *Silvester*, and father. The Greeks, to paint him cruel and terrible, named him *Corythaix*, which signifies shaking his helmet. He is generally represented in a chariot guided by *Bellona*; his horses, the offspring of *Boreas* and *Erynnis*, were called *Terror* and *Fear*; on his breast-plate are the figures of several monsters: The poets add, that *Fury* and *Indignation* sat perched upon his helmet, and that *Fame* always announced his approach.

Mars had several temples at Rome. Augustus, after the battle of *Philippi*, erected a most magnificent one in honour of him, under the name of Mars the Avenger.

The priests of this god were called *Salii*; they had the care of the *Ancilia*, or sacred shields, the origin of which is as follows:—

A shield, of a form till that time unknown, being found, it was supposed to have fallen from heaven. The oracle being consulted, returned for answer, that the empire of the world was destined for that city which should preserve this shield. *Numa Pompilius*, the better to secure it from

from loss, had several made so exactly in imitation of it, that it was impossible to distinguish which was the original.

The form of the *Ancilia* was an oval, a little indented in one part. Their length was about two feet and an half. The number of the *Ancilia*, like that of the priests called *Salii*, was twelve. *Tullus Hostilius* increased them to twenty-four.

During the feast of the *Ancilia*, which began in the calends of March, and lasted thirteen days, they were carried in procession, the attendants dancing, and singing verses adapted to the occasion.

During the continuance of these feasts no military enterprise, no expedition, no business of importance was permitted. Ancient monuments generally represent Mars under the figure of a man extremely robust, armed with a helmet, a pike, and a shield. He is sometimes naked, and sometimes wears a military dress, and a cloak.

Mars the Conqueror carries a trophy.

Mars *Gradivus* is in the attitude of a man walking with large strides.

VICTORY.

HESIOD says that victory was the daughter of Styx and the river Acheron.

She assisted Minerva in the battle of the giants. This goddess had several temples in Greece and Rome, and it was in her temple the Romans placed the statue of Cybele, when brought from Pessinus.

The Arcadians, the moment of their arrival in Italy, erected a temple to the goddess Victory; and the Dictator Sylla instituted games to her honour.

In medals and pieces of sculpture she is seen flying in the air, holding in her hand a crown, or a branch of palm.

The Egyptians represented her under the form of an eagle; a bird ever victorious.

She sometimes carries a globe, to show that her empire extends over the whole earth.

In naval victories she is seen placed on the prow of a vessel.

THE



THE HISTORY AND FABLE OF VENUS.

To adorn the imagination with the power and language of truth; to surprise, affect, and ever please, are the principal objects of poetry, when she abandons herself to what she calls her genius. She may embellish and even exaggerate a common occurrence; but this power is useless in describing the excess of the passions; for the limits of truth are hers, and when she attempts to overstep them she becomes ridiculous and ineffectual.

The poets soon perceived the weakness of their pencil when they attempted to paint beauty. Its dangerous influence was felt, and their most alluring descriptions were frequently eclipsed by the models they were intended to represent. To avoid this hazard, and disguise their inability, they created it a divinity, and were not deceived in their opinion that weak mortals would soon become their accomplices, and hasten to erect altars to its honour.

Venus springs from the foam of the sea; a sea shell sailing gently on the surface of the water is wafted by the gentle breath of zephyrs to the foot of Mount Cythera. Here the god-



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Venus springs from the foam of the sea; a sea shell falling gently on the surface of the water is wafted by the gentle breath of zephyrs to the foot of Mount Cythera. Here the goddess

deserts, and as she walks, flowers spring under her feet. The Hours, who were charged with her education, received her, and conducted her to heaven.

Her train is composed of the Smiles, Sports, and Graces. Her power and charms are heightened by the cestus, a mysterious girdle, producing every passion at the appearance of the object who wears it. Such was the Venus of the poets when she appeared before the gods; but let us leave to poets the task of embellishing their pictures, and content ourselves with knowing what mythology informs us concerning the origin of Venus.

Hesiod says that she was produced from the foam of the sea, and the blood which flowed from Cœlus, when wounded by his son Saturn.

From this singular compound proceeded the most beautiful of the goddesses; she first appeared at Cythera, and from thence passed into Cyprus. Almost all the poets have followed the tradition of Hesiod. However Homer, who was equally as ancient, and much more celebrated, says she was the daughter of Jupiter and Dione.

Cicero reckons four of the name of Venus.—The first, daughter of Cœlus and Lux, or the Light.—The second, sprung from the foam of the sea, was mother of Cupid.—The third, daughter of Jupiter and Dione, was wife to Vul-

can

can, and mother of Anteros.—The fourth and last, was Astarte, wife of Adonis, born in Phœnicia.

Pausanias mentions three: one celestial, who presided over chaste affection; another terrestrial who presided over marriage; and a third, called Aversativa, who banished all criminal desires.—Such was the difference of opinion among the ancient poets concerning Venus.

Among the moderns, the illustrious Sir Isaac Newton seems to reckon only one Venus, whom he calls Calycopis; and says she was daughter of Cœtreus, king of Phrygia; that she married Thoas furnished Cinyras, and was mother of Æneas. Thoas raised altars to her at Paphos, in Amathus, in the isle of Cyprus, and at Byblos—he instituted feasts to her honour which were called orgies; and committed the care of her worship to a college of priests which he founded.

It is upon the authority of Tacitus, Evhemerus, and Lactantius, that the illustrious Newton founds his opinion concerning the origin of Venus.

We can give no clear information concerning this goddess, either from fabulous history or the accounts of the poets; because we find in them a perpetual mixture of natural philosophy, morality, and history. Frequently she is considered as a goddess, sometimes as a planet; but her name in general serves only to describe the passions.

That there have been many of the name of Venus

Venus appears certain; but she was originally of Phœnicia. This eastern nation adored Venus Urania, or the heavenly, that is to say the planet of that name; and in the course of time her worship became confounded with that of Astarte, wife of Adonis.

When the Phœnicians led their colonies into the isles of the Mediterranean, they first stopped at the island of Cyprus, which lay nearest to the coast of Syria. From thence they proceeded to Cythera, an island not far from the Continent of Greece. Here they introduced their commerce and religion among the inhabitants, whose passion for the marvellous led them to report that it was among them Venus first appeared.

They gave her the name of Aphrodite, Foam, to express that she arrived by sea.

The Temple of Cythera was one of the most ancient Venus possessed in Greece.

The histories of Astarte and Venus were soon confounded by the Greeks. The uncertainty of historical facts, the impossibility of arranging them with order, left the poets no other guide than their imagination; they consulted only their own passions, or those of the princes or great characters they wished to flatter.

From thence it was that the most alluring pictures, and frequently the most scandalous adventures,

tures, furnished them with materials for the history of their Venus.

Painting and sculpture, sisters of poetry, thought themselves entitled to imitate her extravagancies. Venus was represented as the goddess of Pleasure. Cupid, or Love, was said to be her son, and all the finished productions of the poets and artists were thus realized into divinities. Yet however bad the idea they entertained of this divinity, she was regarded as one of the most powerful, because she presided over the passions. Her temples were found every where.—Those of Paphos, Gnidus, Amathus, Cythera, and Idalia, were the most remarkable for their beauty; but the most prophaned by licentiousness and disorder. The worship of Venus was extremely various; in some places they only burnt incense upon her altars; in others they sacrificed a white goat. Women used to consecrate their hair to this goddess.

Queen Berenice, wishing to obtain success for her husband in his war against Seleucus, devoted her hair to this goddess, and suspended it in her temple: it disappeared, and the soothsayers being consulted, to flatter the queen, said, that the hair had been changed into a star, and translated to heaven.

This fable procured a star which had been newly discovered, the name of Berenice's lock.

The

The histories of Astarte and Venus being confounded together, gave rise to the fable of Adonis. He was son of Cinyras, king of Cyprus, and Myrrha—This nymph was metamorphosed into the tree of the same name, before the birth of her son Adonis. When the time of her delivery arrived, the tree opened, and Adonis was received and brought up by the Naidæ. Educated in the woods, the chase became his greatest pleasure; Venus used to accompany him, and trembled when forced to part from him, lest he should be wounded by some wild beast. Mars, jealous of the attention paid by Venus to this handsome youth, excited against him an enormous boar; the animal made furiously towards Adonis, who wounded him with a javelin, but not mortally; he still retained strength enough to tear him with his tusks. Venus came to his assistance, but too late; he was dead. Disconsolate for his loss, she metamorphosed him into an anemone, and obtained of Proserpine, that he should pass six months in the infernal regions, and six months on earth.

Temples were raised to this favourite of Venus.—That in the isle of Cyprus, which was the most magnificent, contained the famous necklace of Eriphile, wife of Amphiaræus, given her by Poly-nices, son of Œdipus, to betray her husband.

History gives an explanation of the story of Adonis. It says, that this young prince governed

verned part of Phœnicia, and to consummate beauty of person, added most amiable qualities of mind.

He married the daughter of the king of Byblos, and at his death succeeded to that prince's throne. One day hunting in the forests of mount Libanus, he was dangerously wounded by a wild boar. The queen, thinking the wound mortal, delivered herself up to such excessive grief that his subjects thought him dead; and the mourning was general throughout Phœnicia. He however recovered, and in the transports of public joy, they described the danger he had escaped, by saying he was returned from the infernal regions.

This fable acquired the greater credit, as Adonis afterwards represented the Sun; and queen Astarte the Moon. By saying that he passed six months on earth, and six in the infernal regions, it was intended to describe the division of time into days and nights.

We shall not attempt to relate all the fables of the poets concerning Venus; they are innumerable; and we have already said they are a mixture of history, morality, and natural philosophy. Every poet had the right of creating them at pleasure; those which possessed genius will be transmitted to the latest posterity; whilst those which possessed only mediocrity sunk into oblivion. Amongst the most celebrated, is that of the marriage

riage of Venus with Vulcan, the most deformed of all the gods. This fable signifies that beauty extends her empire even over those on whom nature has bestowed no talents for pleasing. Vulcan releasing Juno from the fetters which he himself had forged by the command of Jupiter, setting a price upon this service, and becoming the husband of Venus, is an image of those unequal unions in which the gifts of fortune are thought to compensate for those of nature. In the fable of Mars, we see the terrible god of war crowned by Victory, regardless of his bloody trophies, come to deposit his laurels at the feet of Beauty. The genius of painting thought himself obliged to pay her his tribute; he guides the hand of Apelles, and that skilful artist immortalizes his name by animating the canvas, upon which Venus appears in all her charms. The air of chagrin and jealousy in the countenance of Juno is the greatest homage she can pay to the beauty of her rival.—Near her is seen Pallas in a state of astonishment. Her lips, which appear almost moving, show that she has just been speaking, and the spectator, seduced by the skill of the painter, thinks he hears her with regret confirm the judgment of Paris, when he gave Venus the apple thrown by the goddess Discord, with this inscription,

“ To the most beautiful.”

It

It would be impossible to recount all the different methods of representing this goddess. The works of painting and sculpture varied almost as much as the poetical fictions.

When she holds a globe in her hand she represents the celestial Venus, or the planet of that name. The statue by the celebrated Scopas, represents her mounted on a car, drawn by a sea goat; Nereids and Dolphins, carrying Cupids, appear swimming round her. She is frequently painted borne on a sea shell, sporting on the waves of the ocean; her head is covered with a veil, floating in the breath of zephyrs. Love swims by her side; tritons surround her; and at her feet is an oar, emblematical of her origin; sometimes a horn of plenty is placed there, to express the riches produced by commerce with distant nations.

When Venus traverses the heavens or the earth, her car is drawn by doves or swans. She is accompanied by Love, and followed by the Graces. The most perfect, and the most beautiful of her statues, is that called Venus de Medicis, which is attributed to the celebrated Phidias. There is a very singular representation of her, where she appears crowned with ears of corn, holding in one hand a thyrsis surrounded with grapes and vine leaves, and in the other, three arrows.

By this we are to understand, that her shafts are
more

more sure when assisted by wine and the pleasures of the table. She is accompanied by two Cupids.

A drawing by Beger, represents this goddess upon a car, drawn by two lions; a veil floats over her head, and her left hand is armed with an arrow; Cupid, hovering over her, places a crown upon her head; laurels and myrtles surround her on every side; a man walks before, holding a lyre, which he seems to touch; two others attend with torches; and the procession is closed by a satyr playing upon the flute. This picture represents Venus triumphant.

The story of the leap of Leucas is too nearly connected with that of Venus to be passed over in silence.

There was in Leucadia, near Nyfopolis, a lofty eminence, from which disconsolate lovers threw themselves as a remedy for their hopeless passion. Nets ingeniously spread prevented their receiving any injury from their fall, and the inventors of this imposture were rewarded with rich presents.

Phocas was the first who took this dangerous leap. However, repeated experience apparently brought this ridiculous custom into disrepute; the nets were no longer continued; but the promontory of Leucas still remained famous; and the unhappy Sappho (to whom the Greeks gave the name of the Tenth Muse) again revived its celebrity. In despair at the insensibility of Phaon, she

she ran to the promontory, plunged into the sea, and there perished.

The river Selinus, near Patara, was supposed to have the property of extinguishing the flames of love by bathing in its waters.

The rose was particularly consecrated to Venus, as the most beautiful of flowers.

The fable adds, that its colour was originally white; but being slightly tintured with the blood of Adonis, who had been pricked by a thorn, it became red. The myrtle was dedicated to her, because it is generally found on the sea shore and this goddess originally sprung from the waves. The fable likewise informs us of the reason why doves were first consecrated to her.

Cupid and Venus being together in a place abounding in flowers; Cupid boasted that he could gather more than his mother. Venus accepted the challenge; but Cupid making use of his wings to fly from flower to flower, would soon have carried off the victory, had not the nymph Perifera come to the assistance of Venus. Cupid picqued at this defeat, changed the nymph into a dove. This fable is founded on the ambiguity of the Greek word *perifera*, which signifies a dove.

The surnames of Venus were as various as the stories concerning her, and the places where she was worshipped. She was called Urania, or Cœlesta, where she was confounded with the planet of

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her name; and Aphrodite, because she proceeded from the froth of the sea.

The Romans named her Murtia, from the myrtle; the Assyrians, Astarte; the Persians, Anaitis; they likewise gave her the names of mother, victorious, and friend, because she presided over the union of hearts, &c.

FABLE OF LOVE, OR CUPID.

LOVE is no real personage; he existed only in the imagination of the poets. Cicero reckoned three Cupids, because he admitted three of the name of Venus. Hesiod mentions only one, son of Nox and Æther,—coeval with Chaos and Terra; by this allegorical personage, he wishes to represent the moment when the earth was peopled by men and animals.

The poets describe him as son to the god of riches and the goddess of poverty, to express that no condition is exempt from the power of love.

Without entering into all the genealogies invented by the poets, we shall content ourselves with observing, that by love they wished to be understood, the physical principle which served to connect together the scattered parts of matter when Chaos was reduced to order.

This general idea was not sufficient for the poets

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to embellish their descriptions; they first distinguished two Cupids; one, son of Venus Urania, presided over legitimate union; the other called Anteros, was son of Mars and Venus, and presided over the passions. They were afterwards increased to a prodigious number; but their different stories belong rather to poetry than mythology. Their worship, temples, and altars, were confounded with those of Venus.

OBSERVATIONS UPON THE MANNER OF REPRESENTING CUPID.

WE shall not attempt to describe the different methods of representing Cupid. The Muses, the Graces, the Arts of every age have made him the subject of their most animated pleasing performances: to relate the whole of them cannot possibly be expected. We beg leave to present only one of the many finished productions upon this subject. The sight of those statues, pictures, and drawings, which have escaped the ravages of time, at first inclines us to believe that art can extend no farther, and that they are to be looked upon as the standards of perfection; but who has the right of prescribing limits to genius? Why should the moderns yield to the ancients an honour they themselves can attain? A faithful imi-
tation

tation of nature, is the only rule prescribed by the god of genius, and taste.—How often have we seen the most learned and experienced artists deceived, notwithstanding their prejudice in favour of antiquity? Mediocrity alone is terrified at the sight of difficulties and great models.

Apelles when he painted Venus receiving the Apple destined to the most beautiful, wished to oblige every eye to yield to the judgment of Paris; He assembled all the beauties of Greece; but did not imitate the shepherd of Mount Ida. Obedient to the rules of his art, he did not suffer himself to be dazzled; one single beauty alone had not the power to engage his whole attention. It was by borrowing from each their most perfect feature that he formed his Venus.

Scarce had he finished this master-piece, when the multitude of beauties, surprised and confounded at the sight of the goddess, prostrated themselves before her, and seemed now to be only nymphs in her train.

We may be allowed to imitate Apelles, and think ourselves authorised from this circumstance to mention a modern *Chef d'œuvre* whose title and address is as follows,

"Birth and triumph of Cupid, from papers cut by Lady Dashwood, in the collection of her Majesty."

Engraved by P. W. Tomkins, engraver to her Majesty.

DEDICATED TO THE QUEEN."

This

This charming work consists of six and twenty engravings, in which are united all the beauties of true genius, sense, grace, and propriety. In surveying them, we imagine we see the drawings of Albano, or the gardens of Alcina, and Armida, as described by Tasso and Ariosto. It may be thought that the title above mentioned does not sufficiently discover the real author of this finished performance; but we must respect the veil which the glory even of having produced it has never dared to raise.

When Rome and Athens were in the height of their glory, it would have been more easy to have imagined it fallen from heaven than to attribute this silence to modesty alone. This work, worthy of Apollo, would have been placed in his temple, and even procured adoration, but the times of fiction are passed; the god no longer has altars, yet the temple of taste is eternal, and there it will remain as a model for future ages.

PSYCHE.

THE fable of Psyche has not the least connection with history. It is simply an allegory, figurative of the soul. Her marriage with Cupid procures her the rank and attributes of an immortal.

This union was intended to represent the empire of the passions over the soul.

The amiable and celebrated la Fontaine has adorned this fable with all the charms of his genius, and at the same time has preserved that simplicity of style, and that moral instruction, which characterise all his productions.

It is necessary to read him; for to abridge la Fontaine would be as improper as to separate the statues of the Graces.

The ancients represented Psyche with the wings of a butterfly; and in the Greek language *Psyche* signifies equally soul and butterfly.

THE GRACES.

OF all the imaginary divinities of the ancients, the most agreeable were undoubtedly the Graces; since it was to them the others were indebted for all their charms. To places, persons and performances, to every thing they gave that finishing touch which embellishes even perfection. They alone dispensed the general gift of pleasing. Each art and science had its presiding deity; but every art and science acknowledged the empire of the Graces. Their power, superior to that of beauty, added fresh charms to smiling youth, and

was felt and admired even under the features of old age.

The ancients were by no means unanimous concerning their origin; some said they were the daughters of Jupiter and Juno; others, of Jupiter and Eurynome; but the most general opinion was, that they were daughters of Venus and Bacchus.

The number of the Graces is very uncertain. The Athenians and Lacedemonians reckoned only two; Hesiod and the other poets, three; whom they called Aglaia, Thalia, and Euphrosyne.

Homer gives the name of Pasithea to one of the Graces; and in Greece, and several other countries, they were frequently reckoned four in number; but they then represented the hours, and still more frequently the four seasons.

To distinguish them, they were represented crowned with ears of corn, flowers, grapes, and olive branches; or some other green foliage.

There exist antique statues of Apollo, holding in their hands four little graces. Some authors added Persuasion to their number, to show that to please is the surest method of persuading.

Originally the Graces were represented by unhewn stones; which were intended to show that the most simple objects received charms from them. They were afterwards described as young virgins, naked, or lightly covered with gauze, to express that

beauty must be the gift of nature, that nothing can supply it when wanting, and that it ought to be cautious and moderate in the use of borrowed ornaments.

At Elis were to be seen the three statues of the Graces. The first held a rose, the second a myrtle, and the third a die: the myrtle and the rose, because they were consecrated to Venus; and the die, because youth is fond of amusement. Statues of satyrs were frequently met with of a most hideous appearance. These statues were hollow, and contained within them images of the Graces, (a lesson equally mild as instructive, to teach us, that the advantages of beauty alone are not sufficient.)

The amiable qualities of the soul, and the charms of the mind, are not perceived at the first glance; unhappy is he who knows not how to seek for and discover them.

The figure of Esop was frequently the object of ridicule; but the wife of all ages will do justice to the beauty of his genius.

It may easily be imagined that the Graces had numberless altars.

Eteocles, king of Orchomenus, is said to have established their worship, and to have erected the first temple to their honour.

In the course of time, this circumstance caused him to be regarded as the father of them. How-

ever

ever the Lacedemonians disputed him the honour of having first invoked them, and attributed it to Lacedemon, their fourth king. The towns of Perinthe, Byzantium, Delphos, and several others, both of Greece and Thrace, raised temples to them. All those which were consecrated to the god of love were decorated with their figures. They had a place in the temple of Mercury, to show, that the god of eloquence cannot dispense with their assistance.

They were also found in those of the Muses; when these were invoked, the Graces were never forgotten.

Pindar, and all the celebrated poets, implored their inspiration as much as that of the Muses; they were inseparable. Every season of the year feasts were celebrated to their honour; but to them as to Venus spring was more particularly consecrated. Flowers were supposed to convey a striking idea of them. They had monuments throughout every part of Greece. At Smyrna was a picture of them by Apelles. The wise Socrates formed their statue in marble; and Bupalus made one of gold. They were generally thought the dispensers of a graceful appearance, evenness of temper, cheerfulness, eloquence, and wisdom. But the principal and noblest of their attributes, was that of presiding over acts of friendship and gratitude.

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The Athenians having received assistance from the inhabitants of Chersonesus in a case of imminent danger, raised an altar with this inscription:

“ To that Grace which presides over gratitude.”

The discerning Athenians clearly perceived that gratitude can only be regarded as a burthen by the ungrateful; but at the same time they described these goddesses as quick and lively, to denote that a favour should never be waited for; it was a favourite saying among them, that a kindness which comes too slow was no longer such. All the attributes and surnames of these goddesses were allegorical. They were called *charites*, joy, to signify that he who gives, and he who receives, ought both to experience equal pleasure. They were described always young, to show that the remembrance of a favour should never be forgotten. As virgins, because the intention of him who confers a favour ought always to be pure. They were endowed with prudence, which made Socrates say, the Graces were virgins and not courtezans. In their dances they were represented hand in hand, to teach us that men should unite by mutual acts of friendship. Lastly, these dances were always performed in a circle, to signify, that real gratitude always endeavours to return to the source the benefits it has received.

HISTORY

HISTORY AND FABLE OF VULCAN.

It appears that we must distinguish three of the name of Vulcan. The first was Tubalcain, mentioned by Moses, who places him in the tenth generation of the descendants of Cain. This was, without doubt, the first inventor of the art of forging metals. The second was one of the first Egyptian monarchs, or rather, their first divinity. The silence they observe concerning his origin, leads us to believe that to find it we must return to Tubalcain.

The third Vulcan (whose history the Greeks have compiled from the preceding two, with some additions of their own) was a Titan prince, son of Jupiter, obliged by disgrace to take refuge in the island of Lemnos, where he established forges. We shall give the account of him as transmitted to us by the Greeks. He was the son of Jupiter and Juno, of a premature birth, and much deformed. Jupiter, to recompense him for having, during the war of the giants, provided him with thunder, and for having forged fetters to punish Juno, consented to his marriage with Venus, the most beautiful of the goddesses. He was surnamed *Mulciber*, and *Tardipes*, from being lame. After his

his retreat, or banishment, to the isle of Lemnos, he was called Lemnius. It is to him that fabulous history attributes the most famous works which it makes mention of; particularly the palace of the sun; the arms of Achilles and Æneas, the necklace of Hermione, the crown of Ariadne, and the brazen dog which he animated. Jupiter presented this dog to Europa; Europa gave it to Procris, and its greatest value in her eyes arose from being able to bestow it on her beloved Cephalus. It was at last by Jupiter metamorphosed into a stone. We may perceive on reading this fable, that the dog of Vulcan was imitated by some artists who made it of stone instead of brass.

Jupiter finding Vulcan too crooked and deformed to permit him to remain in heaven, with his foot precipitated him into the island of Lemnos, situated near those called Liparis, which were originally called Vulcanian, and afterwards Eolian. These islands abounding in volcanos, which vomited forth torrents of burning lava, were looked upon as the forges of Vulcan. The same opinion was entertained of mount Ætna, in Sicily.

History represents the Grecian Vulcan, one of the Titan princes, as very expert in the art of forging iron and other metals.

Fire, which he had so ingeniously employed, was consecrated to him, and frequently went under his name. The utility of this art was so clearly perceived,

perceived, that the inventor of it was thought worthy of divine honours.

The story says, that Vulcan was assisted in his labours by the Cyclops; after Polyphemus their father, his sons Brontes, Steropes and Pyracmon, are mentioned as the most celebrated.

Polyphemus was son of Neptune, and a daughter of the giant Tityus, called Europa, like the daughter of Cadmus carried off by Jupiter. Galatea, a sea nymph, daughter of Nereus and Doris, was so unfortunate as to please him. In hopes of gaining her affections he raised a temple to her honour; but discovering that she preferred Acis, he crushed his rival under a rock, which he hurled at him. The afflicted Galatea unable to restore him to life, metamorphosed him into a river, which flows in Sicily, and still retains the name of Acis.

The Cyclops appear to have been the first inhabitants of Sicily. Ignorance of their origin occasioned them to be regarded as the sons of Heaven and Earth. It is probable they first established themselves at the foot of mount Ætna, which from the flames it sends forth, was supposed to be the forge of Vulcan; and its dreadful roaring was compared to the reiterated strokes of the Cyclops upon their anvils.

They are described as having one eye in the middle of the forehead; this may probably mean that they wore masks to defend themselves from the

the fire, in which was a single opening for the purpose of seeing their work.

Vulcan had several children; but the most distinguished was Eriçthonius, or Eriçtheus, fourth king of Athens; born it was said without a mother, or son of the earth. Having crooked or distorted limbs, to conceal his misfortune he invented chariots and carriages with four horses a-breast. After his death he was feigned to have been translated to heaven, and appointed to direct the constellation called Charles's Wain.

The deformity of his limbs gave occasion likewise to the story, that his lower parts resembled those of a serpent. The feasts celebrated in honour of Vulcan were called Lampadaphores; signifying to carry flambeaus. Those who contended in the race at these games ran to the end of the course with a lighted torch in their hands; if they happened to extinguish it they were driven from the amphitheatre, and he who first touched the goal with his torch lighted gained the prize. In ancient monuments Vulcan always appears with his hair and beard discomposed, a coat reaching just to his knee, a round cap pointed at the top, a hammer in his right hand, and the pincers in his left.

The Romans, in their most solemn treaties, invoked the avenging fire as witness; and the assemblies,

blies, where the most weighty affairs were discussed, met in the temple of Vulcan.

Of the more ancient people the Egyptians are those among whom this god was held in greatest veneration. He had a magnificent temple at Memphis, before which was placed a colossal statue 75 feet high. That which was in the temple being small and contemptible, excited the derision of Cambyfes when he conquered Memphis; and out of contempt he ordered it to be thrown into the fire. The lion was consecrated to Vulcan, because its roaring resembled the noise of a Volcano, and his temple was continually guarded by dogs.

HISTORY AND FABLE OF MERCURY.

THE ancients reckoned such a number of Mercuries, whose employments were so widely different, that to avoid confusion we must recur to history.

From that we learn that the number must be reduced to two; the most ancient of which was the Thaut, or Thot, of the Egyptians, contemporary with Osiris. The second, according to Hesiod, was son to Jupiter and Maia, daughter of Atlas. We meet with no person in antiquity more celebrated than the Mercury of the Egyptians. He was

was the soul of the council of Osiris, who, on his departure for the conquest of India, left him with Isis, whom he had appointed regent of his dominions; considering him as the man most capable of assisting her in the discharge of that office. To Mercury the Egyptians were indebted for the flourishing state of their arts and commerce. Engaged in the study of the most sublime sciences, by his extensive knowledge of geometry, he taught the Egyptians how to distinguish their lands; whose limits were frequently destroyed by the inundations of the Nile. He was the inventor of hieroglyphick characters, which afterwards served to perpetuate the memory of their religion and mysteries.

Diodorus Siculus agrees with Hesiod as to the confidence reposed in him by the great Osiris, and adds, that he reformed and reduced to exact rules the Egyptian tongue, substituting it for the rude uncertain dialects before made use of.

He gave names to things which till then had none; first invented letters, and regulated even the harmony of words and phrases.

After having established the rites of sacrifice and religious worship; he imparted his knowledge of astronomy to others. He was the inventor of the lyre, which had originally but three strings, base, tenor and treble. He first practised elocution and interpretation, which afterwards procured

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him the name of Hermes. To him the Egyptians ascribed the discovery of the olive. He likewise established the custom of wrestling and dancing, which give strength to the body, and grace to the motions.

The number of books which he left are reckoned forty-two, and nothing could equal the veneration in which they were held by the Egyptians.

Some authors attribute part of them to a second Egyptian Mercury, surnamed Trismegistus; but their proofs are very dubious.

These celebrated books have long been lost; it is only known that the first thirty-six contained the whole of the Egyptian philosophy, and that the last six treated of medicine, surgery, and anatomy. This is all that is transmitted to us of the most ancient of the Mercuries.

The second Mercury, son of Jupiter and Maia, acquired great reputation among the Titan Princes.

After the death of his father, Italy, Gaul, and Spain, fell to his lot; but he was not absolute sovereign of them till the death of his uncle Pluto.

This prince possessing great talents, great address, and even great subtlety, travelled into Egypt to acquire a knowledge of the sciences and customs of that country. He there learned magic in particular, which was then much in use.

He was consulted by the Titans his relations as

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an augur, which gave occasion to the poets to describe him as interpreter of the will of the gods.

In this excursion into Egypt he obtained initiation into all their mysteries. The use which Jupiter made of his address and eloquence made him regarded as the messenger of the gods; and his success in several treaties of peace procured him the appellation of God of Peace. He contributed greatly to civilize the manners, and cultivate the minds of the people. He united them by commerce and good laws; but the great defects which accompanied his extraordinary abilities involved him in a war with the other children of Jupiter, in which he was vanquished; and returning into Egypt ended his days there.

This Mercury of the Greeks was generally regarded as the inventor of the fine arts.

The Gauls honoured him under the name of Teutates, and offered to him human victims.

FABLE OF THE GREEKS CONCERNING MERCURY.

MERCURY, son to Jupiter and Maia, daughter of Atlas, had the most active employment of any of the celestial deities. The confident and messenger of the other gods, he was charged

charged with all their commissions; upon him depended peace and war; he presided at their assemblies, heard and inspired their harangues, answered them, and in short was principal *minister of the gods*.

To express the celerity with which he performed so many functions, he is represented with wings to his head and feet. The latter are called Talaria.

To describe his talents for negotiating peace, he has the caduceum in his hand; (a species of wand with two serpents twisted round it.) This caduceum was the symbol of peace. It is said that Mercury one day finding two snakes which were fighting, separated them, or rather reconciled them with his wand, and from that time, when negotiating peace, he carried this symbol of reconciliation.

It was in honour of Mercury, that negotiators for peace afterwards carried the caduceum, and called themselves Caduciators. When Mercury was represented with a simple wand, he was supposed to be conducting departed spirits to the infernal regions. It was thought he alone had the power of separating with this wand the soul from the body. He presided over transmigration, and transfused into different bodies those souls which had remained their destined time in the dominions of Pluto. He was represented with a chain of gold

gold proceeding from his mouth, which was fastened to the ears of his auditors. A lively image to describe the influence of his eloquence over the mind.

His statues were placed in the highway, to point out the road to travellers. The Romans sometimes joined these statues to the backs of those of the other gods. Those which were placed behind Minerva, were called *Hermathenea*; those which were joined to Cupid, *Hermerotes*, &c.

He was called Mercury from *mercatura*, Commerce; over which he presided. But as he was likewise suspected of countenancing knavery, he was considered as the god of thieves; and his adventure with Battus proves, that he would occasionally practise this art himself.

One day seeing Apollo attending the flocks of Admetus, he stole some of his cattle, but was perceived by Battus.

Mercury, to silence him, and engage him to secrecy, gave him a fine cow; but suspecting his sincerity, he went away, and returned soon after under another form; questioned Battus concerning the theft, and promised him an ox and a cow if he would discover the robber. Tempted by so dazzling an offer, the unlucky Battus disclosed the secret, and Mercury immediately making himself known, changed him into a touch-stone. This
fable

fable originated in the circumstance of Battus having first discovered the properties of that stone by which metals are tried.

Mercury was styled the three-headed god, from his power in heaven, in earth, and in hell; or according to some poets, because he had three daughters by Hecate. He was called Cyllenius from the mountain Cyllenus where he was born; Nomius from being the inventor of laws; Camillus from serving the gods (this name was afterwards given to those who officiated in sacrifices) and Vialis, because he presided over the highways; on which occasion his statues had neither hands nor feet, being what are now called busts.

Mercury was the inventor of weights and measures, which by facilitating retail trade, increased the profits of commerce.

The lyre was also of his invention; it was called by the Romans *testudo*, tortoise; because it was originally formed of the shell of that animal.

Some poets say, that he gave it to Apollo in exchange for the caduceus.

In his sacrifices they burnt the tongues of victims in honour of him, as being the god of eloquence. They used to place his statue before their doors, in hopes he would defend them from thieves, whose patron he was supposed to be.

DIVINITIES OF THE SEA AND RIVERS.

THE necessities of life which constantly press us, necessities which, ungratified, deprive us of existence, these led men to believe that there were gods appointed to preside over them. Hence every element had its divinity. From the impossibility of forming an idea of those invisible beings, they were symbolically represented by something animated. It was thus the Egyptians gave the names of Osiris and Isis to the Sun and Moon.

Neptune, famous as commander of the fleets of Jupiter, became god of the sea. Each river, fountain, and head of water, had its particular deity.

This worship, like the customs and opinions of different people, was various; but water was universally adored. The Egyptians held the sea in abhorrence, because it represented to them the dreadful Typhon. They reserved all their veneration for the waters of the Nile. They called this river Oceanus, Ipeus, or Nilus; frequently Siris, by way of abbreviation for Osiris; they represented it, or rather the deity that presided over it, under the form of a vase, pierced in every part, which they called Hydria. The Persians
having

having offered to maintain the pre-eminence of Fire, which was their great divinity, the Egyptian priests accepted the challenge. The Hydria was placed upon a flaming furnace; but the perforations being curiously stopped with wax, when this melted, the water gushed out, and extinguishing the fire, the Nile was pronounced victorious. From that time nothing could equal the veneration in which it was held by the Egyptians. According to them, the Nile, or water in general, was the principal of universal fertility, and alone gave life and motion to every living creature. The Indians paid divine honours to the Ganges; which superstition still continues; and the princes who reign on the banks of that river, make their subjects pay for the privilege of bathing in it, and fetching water from it.

Almost every people of the earth paid divine honours to the ocean, seas, fountains, and rivers. In Greece there was neither fountain nor river which had not statues and religious inscriptions.

To water were attributed the most surprising effects, and the poets increased considerably this species of worship and idolatry, by the addition of their fictions. Hence proceeded those divinities who surpass in number those of heaven, and every other part of the universe. Oceanus had by Thetis seventy-two nymphs, called Oceanides. Nereus had fifty Nereides, whose names are mentioned

by Hesiod. The same poet makes the number of aquatic nymphs amount to three thousand; and if to these are added the Nereids, the Napææ, the Lymniades, &c. &c.—we shall find that this class of divinities was without number;—but we shall confine ourselves to the most remarkable.

HISTORY OF OCEANUS AND THETIS.

OCEANUS was son to Cœlus and Terra. He was justly regarded as the principal marine divinity, since he represents the greatest collection of water, and it appears certain that this name was borne by a prince of the family of the Titans. Homer says, that Juno was brought up by Oceanus and Thetis his wife. From Oceanus and Thetis sprung Nereus and Doris, who had several children, known under the name of Nymphs.

Those who presided over forests, trees, and meadows, were called Dryads and Hamadryads, or Napææ. Those who were the tutelar deities of rivers, rivulets, and fountains, were named Naiades. Those who inhabited mountains were called Oreades; and those who resided in the sea were called Nereides, from their father Nereus.

The most illustrious of the latter, called also Thetis, must be distinguished from the wife
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of Oceanus. She was beloved by Jupiter, but he having read in the book of Fate, that she would have a son more famous than his father, gave her in marriage to Peleus, by whom she had Achilles. Two antique monuments have transmitted to us the manner in which Oceanus was represented. The first is a statue discovered at Rome, about the middle of the sixteenth century. The god is seen seated upon the waves, under the figure of an old man holding a pike, and near him is a sea-monster of a form unknown.

The second is a stone of Beger, where he is likewise represented as an old man sitting upon the sea, and at a distance are seen several vessels. The history of Oceanus is not extensive, as the ancients did not regard him as a real personage. Nereus was represented surrounded by his daughters, dolphins, and sea horses.

HISTORY OF NEPTUNE AND AMPHITRITE.

NEPTUNE was son of Saturn, and brother to Jupiter. In the division of his father's kingdom the dominion of the waves fell to his lot. His sceptre was a trident, his car, a vast shell, drawn by sea calves, or horses, half whose body resembled that of a fish. His train was composed
of

of a number of Tritons, sounding sea shells instead of trumpets. We learn from history, that Neptune was one of the most celebrated of the Titan princes, and had for his portion the Sea, the Isles, and all maritime places.

Diodorus says, that Neptune was the first who commanded a naval armament. Saturn his father employed him to oppose the Titans by sea.

Jupiter, his brother, having seized the empire of Saturn, continued him in the command of the fleet, and always found him faithfully co-operate with him in all his projects. The Titan princes having fled before Jupiter, as far as the western countries, Neptune blocked them up there; which gave rise to the fiction; that he had imprisoned them in the infernal regions. The poets increased the number of Neptunes, by giving this name to every unknown prince who arrived by sea, and acquired any degree of celebrity. It is to this abuse we must attribute the multitude of stories, metamorphoses, and adventures, ascribed to Neptune.

Amphitrite, wife of Neptune, was a being entirely poetical; having no relation at all to history. Some of the ancients, however, believed her to be the daughter of a Titan prince, and say that Neptune stood in need of an able negociator to accomplish this marriage. This gave rise to the story that Neptune sent a dolphin to obtain the consent of Amphitrite, which having succeeded, the deity

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out of gratitude placed it among the constellations near Capricorn; and endowed it with a rapidity in swimming superior to other fish. To dolphins the poets attribute a particular attachment to man, whom they are supposed to succour when shipwrecked. The fable of Neptune assisting Apollo to rebuild the walls of Troy, is founded on the circumstance of that city and its dykes towards the sea being so strong, that they were supposed to be the workmanship of the gods. The covetous Laomedon plundered the temple of Neptune of the money deposited there, and neglected the worship of Apollo. A violent irruption of the sea having destroyed the dykes, and left the shore covered with dead bodies and slime, the heat of the sun generated a pestilence, and the people, ever superstitious, attributed these two calamities to the vengeance of Neptune and Apollo.

The Greeks gave Neptune the surname of Poseidon, signifying to dash vessels in pieces. His trident had three points, expressive of the waters of the sea, rivers, and fountains. The numerous vessels which composed the fleet of Neptune were distinguished by different animals or figures placed upon their prows; it is to that, we must attribute his different metamorphoses. This deity is generally represented advancing upon the waves in a shell drawn by two sea horses; in one hand he holds a trident, and the other he reposes upon a dolphin.

dolphin. We shall not give an account, either of all the surnames of Neptune, or of all the temples raised to him; their number almost equalled that of the mariners who escaped from ship-wreck. His victims were generally a horse and a bull. The month of February was consecrated to him, because this was the month of purifications. During the feasts of Neptune, horses and mules, adorned with flowers, enjoyed a cessation from labour. None dared disturb their repose. This was a token of their gratitude to him for having first instructed them in the art of breaking these animals, and rendering them useful.

THE TRITONS AND SYRENS.

THE first of the Tritons was son of Neptune and Amphitrite; or according to some poets of Neptune and Cæleno. The upper part of his body resembled that of man, the lower part that of a dolphin.

Triton being the Trumpeter of Neptune, acted in that capacity in the war against the giants; and the extraordinary noise of his instrument, says the fable, so terrified them, that they took to flight, and left the gods victorious. May not this be a corrupted tradition of the fall of the walls of Jericho?

richo? The other stories of the Tritons are merely imaginary, founded upon the almost general belief of both ancients and moderns, that there exist in the sea animals resembling the human species. The natural predilection of the Greeks for the marvellous, and the prodigious diversity of sea animals, were sufficient to procure credit to these fictions, and render them innumerable. Of the Syrens we must likewise entertain the same opinion. They are represented by the poets as beautiful young females inhabiting the rocks on the coast of Sicily. The charms of their singing allured mariners, who were wrecked in their attempts to approach them. Leucosia, Ligea, and Parthenope were the most famous. The latter died in a city called after her name, which being afterwards rebuilt by the tyrant Phalaris, was by him called Neapolis, Naples, or new city.

The Syrens were daughters of the river Achelous, and the nymph Calliope. Ovid in his *Metamorphoses* says, that they were the companions of Proserpine at the time she was carried off by Pluto. They petitioned the gods for wings to traverse the ocean in quest of her, which was granted. The jealous Juno treacherously prompted them to challenge the nine Muses in singing, but being vanquished, the pupils of Apollo punished them by tearing off their wings, of which they made themselves

selves crowns. Several ancient monuments represented the Muses wearing these ornaments.

The Syrens had melodious voices, and touched the lute most enchantingly. Orpheus, when he accompanied the Argonauts, saved his companions from their allurements by singing himself the battles and victories of the gods.

The beauty of his verses which he accompanied on the lute, clearly showed the Syrens their own inferiority. Enraged at being excelled, they threw their instruments into the sea, and never sang after. Their pride received a second mortification from Ulysses. Being warned against their seducing arts, by the enchantress Circe, he caused himself to be bound to the main mast of his vessel, having first taken the precaution to stop the ears of his companions with wax.

History explains these two fables by saying, that the coasts of Sicily were inhabited by actresses and courtezans, who endeavoured to detain travellers among them by continually offering them a succession of pleasures.

They are represented as beautiful females to the middle, the rest of their bodies terminating like those of the Tritons.

The word Syren comes from *seira*, chain, to express the difficulty of resisting their charms and avoiding their fetters.

The

The holy man, Job, in one of his books, says, 'I lament my misfortunes with the melancholy tone of a Syren.'

He seems to allude to certain Indian birds, mentioned by Pliny the naturalist; the melody of whose singing lulled travellers to sleep. They were only found in the most unfrequented places.

PROTEUS.

PROTEUS, the son of Neptune, or of Oceanus and Thetis, was entrusted with the care of Neptune's flocks, composed of sea calves and other marine animals. The Latins called him likewise Vertumnus. He had the faculty of assuming any form at pleasure. Smitten with the charms of Pomona, goddess of gardens, he personated an old woman, the entire confidant of that goddess. The stratagem succeeded, and he espoused Pomona.

The story of Aristeus, son of Apollo, and the nymph Cyrene, proves how capable Proteus was of transforming himself into whatever shape he pleased. Eurydice was preparing to espouse Orpheus; already was the nuptial altar raised in a meadow enamelled with flowers; the fiery Aristeus opposed this union, and furiously advanced to seize Eurydice; affrighted she fled through the meadow, and

and heedless of any other foe than the rash youth who pursued her, was mortally stung by a serpent upon which she placed her foot.

The nymphs, disconsolate for her loss, revenged themselves upon Aristeus by destroying his bees. To repair this loss, his mother Cyrene sent him to consult Proteus, advising him to surprise him when asleep, to bind him fast, and assured him, that having in vain attempted to escape by his metamorphoses, he would at last assume his original form, and give him the information he required. Proteus being surprised by Aristeus, awakes fast bound in chains; in vain does he practise every art of transformation, he is compelled to yield to recover his liberty. He informs his vanquisher, that he must sacrifice four bulls and as many heifers, to the *manes* of Eurydice; and that from these would proceed numerous swarms of bees. Virgil assures us, that the skin of a bullock or heifer, when exposed to the sun, attracts insects which presently become bees.

History makes mention of one Proteus, king of Egypt, who lived about the time of the Trojan war. From his secrecy, wisdom, and foresight, this prince was supposed to have the power of seeing into futurity. The difficulty of discovering his designs, and the desire of ensnaring him by his answers, might have caused the poets to feign, that to discover his secrets it was necessary to bind him.

Some

Some authors say, that Proteus was one of the magicians sent for by Pharaoh, when Moses performed his miracles, at the departure of the Israelites out of Egypt. Others, on the contrary, regard the fable of Proteus as an allegory intended to show, that truth is difficult to be discovered by those who do not apply themselves to the search of it with courage and perseverance.

GLAUCUS, PORTUNUS, PHORCYS, SARON,
ÆGEON.

GLAUCUS was a fisherman. One day perceiving that the fish acquired extraordinary strength on touching a herb upon which he had laid them, he wished himself to try the experiment, and immediately on touching it he leaped into the sea, where he was received into the number of the sea deities.

Glaucus was a dextrous fisherman, who had the talent of diving and remaining a long time under water. To make himself of more importance, he boasted of being entertained by the sea gods; he was at last drowned, and gave rise to the fable we have just related. The ancients reckoned three of the name of Glaucus; one, son of Minos; another, son of Hippolitus; and the third, surnamed Ponticus.

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Portunus

Portunus, so called by the Latins, was son of Athamas, king of Thebes, and Ino, daughter to Cadmus. Juno, the declared foe of Cadmus because he was brother to Europa, inspired Athamas with such a phrenzy that he threatened to tear in pieces his wife Ino, and her son Melicerta. Flying precipitately to avoid his vengeance, they fell into the sea, where they both perished, and by the poets were feigned to have been changed into gods of the ocean. The name of Ino was exchanged into Leucothoe, and Melicerta was called Palæmon, or Portunus. He is described with a key in his right hand, to express, that ports are under his care and protection. The Roman ladies held Leucothoe in great veneration, but dared only invoke her in favour of their nephews; they were afraid lest their own children should suffer the same misfortunes as Leucothoe and her son had experienced. Female slaves were not permitted to enter her temple.

Phorcys, or Phorcus, a sea deity, was son of Pontus and Terra, or according to others, of Neptune; he was the father of the Gorgons, of whom we shall speak in the history of Perseus.

He had also a daughter named Thoosa, who was mother of Polyphemus, the most celebrated of the Cyclops. He was likewise looked upon as the father of the serpent which guarded the golden apples of the Hesperides. Scylla also was supposed to be his daughter.

This

This nymph having engaged the affections of Neptune, excited the jealousy of the goddess Amphitrite, who poisoned a fountain in which she used to bathe. Scylla, on feeling the effects of the poison, became distracted, threw herself into the sea, and was changed into a monster, much dreaded by mariners.

Such is the fable invented concerning the gulph situated between Reggio and Messina. The noise of clashing currents here resembles the barking of dogs; and the dread of this gulph, as well as that of Charybdis, situated on the opposite side, caused them to be honoured as sea deities. The gulph Charybdis derived its name from a cruel woman who used to plunder travellers, but was at last killed by Hercules.

Saron was regarded as the particular divinity of sailors. He was king of Corinth, and being passionately fond of the chase, one day plunged into the sea in pursuit of a stag. Exhausted with heat and fatigue he there perished, and his body being thrown on shore by the waves, near a wood sacred to Diana, in the Phœbean marsh, was buried in the court before the temple. From that time this was called the Saronic, instead of the Phœbean marsh.

Ægeon is described by Homer as a formidable giant. Ovid calls him son of Cœlus and Terra. He inhabited the ocean, from whence he issued to

assist the Titans against Jupiter, but being vanquished by Neptune he was forced to retire, and seek refuge in his watery abode.

We must not neglect mentioning the story of the Halcyon, a sea bird which builds its nest upon the waves even in winter. During fourteen days, from the thirteenth of December to the twenty-eighth of the same month, the sea is perfectly calm, and seems to respect this bird. Mariners call these Halcyon days; a phenomenon which produced the following story:

Halcyone, wife of Ceyx, king of Trachinía, saw in a dream her husband who was returning from consulting the oracle at Delphos. At break of day she hastened to the sea shore, and perceived at a distance the floating body of her beloved Ceyx. Following only the dictates of despair, she plunged into the ocean and was drowned. Touched with compassion, the gods transformed them both into the birds called Halcyons.

NYMPHS, DRYADS, HAMADRYADS, NAPÆÆ,
AND NEREIDS.

THESE divinities derived their origin from the water, &c. and ought consequently to be classed with the sea deities. Those who inhabited the earth were called in general Nymphs:

Those who presided over rivers and fountains were named Naiads. Those who resided in marshes and pools were called Lymniades. Those who dwelt in groves, Napææ.

Dryads were those who dwelt in woods; and Hamadryads those whose fate was attached to a particular tree, with which their life commenced and ended.

Nymphs of the mountains were called Oreades, and the name of Nereids was given to all those who inhabited the ocean.

Milk, oil, honey, and sometimes goats were offered them in sacrifice. The word nymph is supposed to be derived from *lympba*, water; or from the Phœnician word *nepbas*, soul. Before the system of Tartarus and the Elysian fields was adopted, souls were supposed to wander round the tombs, or in gardens and woods, which had been their favourite haunts when living. These places were regarded with religious veneration, and hence arose the custom of sacrificing to the *manes* of the dead under green trees. The care of these was committed to the nymphs, whose number of course must have increased prodigiously. To name them all we think would be entirely useless.

OF EOLUS AND THE WINDS.

EOLUS, god of winds and tempests, must be placed among the marine divinities. He passed for the son of Jupiter; a title which he owed entirely to his own merit. He was son of Hippotes, lived in the time of the Trojan war, and reigned over the Eolian islands, called before his time Vulcanian. They are seven in number. So little knowledge had the ancients of navigation, and so great were the dangers of the sea, that to foresee and provide against them, was thought beyond the reach of human power. Eolus possessing a foresight, penetration, and knowledge superior to his contemporaries, by frequently foretelling the approach of storms, seemed to be something more than mortal. By attentively observing the direction in which the smoke of the volcanoes was driven by the winds, he learned to distinguish those which blew most violent, and were of longest duration. It was by this means he forewarned Ulysses of the approaching alteration in the weather, and wished him to defer his departure a short time. The air of confidence with which he gave this information made the companions of Ulysses believe that he commanded the tempests, and could

could restrain them at the instigation of their prince. However they determined to pursue their voyage, but soon had reason to repent their rash precipitation; they were overtaken by a storm and almost all perished. The poets, according to their usual custom, did not fail to celebrate this prediction of Eolus. They pretended that at the entreaty of Ulysses, he had enclosed the winds in skins, and committed them to the custody of that prince, but that his companions having imprudently opened them, the winds now at liberty raised the deep from its foundations, and swallowed up his vessel. The dread of these terrible divinities was such that no voyage was undertaken without offering them sacrifices.

The descendants of Eolus, after having given several monarchs to Greece, sent colonies into Asia Minor, and having peopled the coast there, afterwards passed into Italy.

It is pretended by the poets that the winds were sons of Aurora and Astræus, one of the giants who waged war against the gods.

His children were as boisterous as himself.

The four principal gave their names to the winds:

The first is Boreas, or the north wind.

The second Aufter, or the south wind.

The third Eurus, or the east wind.

The fourth Zephyrus, or the west wind.

Boreas wished to espouse Orithyia, daughter of Erechtheus, king of Athens, but being refused by that prince, he carried her off with his breath, and transported her into Thrace, where she bore him two sons, Calais and Zethis, of whom we shall speak in the expeditions of the Argonauts.

The fable adds, that Boreas, metamorphosed into a horse, had twelve colts of such extraordinary velocity, that they ran on the surface of the waves without sinking, and over fields of corn without bending its heads.

This allegory is descriptive of the swiftness of the winds.

END OF THE FIRST PART.

TERRES.

TERRESTRIAL DIVINITIES.

THE disfigured and imperfect remembrance of sacred tradition was no longer sufficient to lead to a knowledge of the true God. Strength, number, and address, secured to man the empire of the earth; he enjoyed it without gratitude, and thought only of indulging his inclinations and passions. Yet, however great his pride, he perceived he had no authority over the elements, and that having constantly to struggle against dangers which threatened his life, he needed some friendly hand to succour and protect him. Pain, terror, and necessity compelled him to believe that there existed a power superior to his own; he condescended to implore it, but thinking he had a right to attach a price to his services, demanded in return provision for all his wants.

The idea of one only God, Supreme, Universal, the dispenser of every blessing, would have too much terrified him; he divided his functions and his power, multiplied the number of gods, and attributing to these divinities of his imagination the passions with which himself was agitated, thought that the more numerous his sacrifices the greater benefits he should receive.

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It was thus that man continually increased the number of the celestial, terrestrial, marine, and infernal deities. The earth itself became an object of adoration. Woods, plains, harvests, fields, gardens, meadows, all had their presiding divinity; houses had their gods, Lares, and Penates; each of which had its honours, functions, and worship.

They were at first considered as invisible beings, of a nature superior to the human species; but some men having distinguished themselves by their improvements in agriculture, or by some useful invention, their names were given to these unknown divinities, and quickly both were confounded together.

Among this prodigious number twelve were reckoned of an order superior to the rest, and were called Consentes. They were different from the twelve principal deities mentioned in a former part of this work.

Jupiter and Terra were the two first.

The Sun and Moon, whose influence is so great upon vegetation in general, were the second.

Ceres, goddess of corn, and Bacchus, god of wine, were the third.

Robigus and Flora were the fourth; the former preserving fruit from decay, and bringing it to maturity; and the latter tending the growth of flowers.

Minerva and Venus were the fifth.—Minerva produced

produced the olive, and Venus presided over gardens.

The sixth and last were Water and Bonus Eventus. The former, because without it the earth is parched and barren; the latter, whose name signifies good success, attended to the production of abundant harvests.

These were the principal terrestrial deities.—Their names and functions evidently prove that it is to the necessities of man they are indebted for their origin and worship.

DEMOGORGON.

THIS allegorical divinity was the genius of the earth. Such fear and veneration did his name inspire, that no person durst pronounce it with a loud voice. Philosophers regarded this divinity as the spirit of heat, which is the life and support of every plant. He was honoured by the people as a real deity.

His form was that of a dirty old man covered with moss, pale and disfigured, and he resided constantly in the bowels of the earth. His companions were Chaos and Eternity.

We think it incumbent on us to give part of the description of this obscure and singular divinity, as transmitted to us by the poets.

Weary

Weary and disgusted with his melancholy abode, he formed a ball, seated himself upon it, and rising into the air fixed the limits of the earth, and created the heavens. Passing over the Acroceraunian mountains which vomit forth fire, he took from them some flaming matter with which he formed the sun, placed it in heaven to illumine the world, and gave it in marriage to the earth.

Their offspring were Tartarus and Nox.—Demogorgon, disturbed in his profound cavern by the pains and anguish of Chaos, sent Discord from the centre of the earth to inhabit the surface of it, and this was the first of his children. In the same manner he sent forth the three Fates; the Serpent Python, Night, Tartarus, &c. &c.

We shall dwell no longer upon the description of so monstrous a brood; yet through this thick veil we have a faint glimpse of the mystery of the creation, and some disfigured traces of ancient tradition. The Arcadians were the first who believed the earth animated by a genius; it is from them he received the name of Demogorgon.

The appellations of Ops and Tellus are indifferently applied to the earth, and frequently it was called by the names of the goddesses Vesta, Ceres, Proserpine, Rhea, Diana, or Cybele; but the most ancient of all by which it was distinguished was Titæa, or Titaia, which signifies mud or earth, as

Uranus

Uranus signifies heaven. Chaos alone was esteemed more ancient than heaven and earth.

Of the different feasts which were celebrated in honour of the earth, that styled the feast of the bounteous goddesses was so famous, that we think it indispensably necessary to give some account of it.

On the first of May the Vestals went to the house of the high priest to perform a sacrifice to the bounteous goddesses, (a mysterious divinity whose name was known to females only.)

The preparations for this sacrifice, (which was offered for the safety and prosperity of the Roman people,) were very costly, and the most astonishing circumspection was observed. The house in which this feast was celebrated was superbly adorned, and, as it always took place in the night, the apartments were illuminated with a vast number of lights. The principal care consisted in preventing the approach of men. The master of the house, his children, and slaves, were excluded; all the windows were carefully closed, and even before the pictures of men, and male animals, a curtain was drawn.

The same veil which has concealed from us the mysteries of the Eleusinian Ceres covers from our sight those of the bounteous goddesses.

It is impossible to speak of them with any certainty, and all the Roman historians acknowledge their ignorance upon this point. The conjectures

tures which have been made upon a subject so little known merit not the least confidence. The people were persuaded that the goddesses would have punished with instant blindness whoever should dare attempt to discover these mysteries. They were sometimes celebrated in the houses of the consuls and chief magistrates of the republic.

The earth is generally represented under the form of a globe.

OF THE GOD TERMINUS.

RESPECT for the sacred right of property can alone insure the peace and existence of society; without this the weak would become a prey to the strong, and the earth would remain uncultivated; for man never labours but under the certain assurance that he shall enjoy the fruits of his industry. For this reason, laws were instituted which obliged individuals to mark out the limits of their respective lands.

Ceres, the protectress of husbandry, is regarded by the ancients as the first who established land marks. Plutarch attributes this invention to Numa Pompilius; but it appears certain that it is due to the celebrated Thaut, or the Egyptian Mercury, who by this means rectified the disorders occasioned by the overflowing of the Nile.

Numa,

Numa, finding the laws established for the security of property insufficient, persuaded the Roman people that there existed a god, guardian of boundaries, and the avenger of usurpation. He built a temple to him on the Tarpeian mountain, instituted feasts to his honour, and prescribed the form of his worship. He represented this new divinity under the form of an immoveable rock. His feast was called Terminalis, from Terminus. Milk, fruit, and a few cakes, were offered to him. Public sacrifices were performed in his temple, and individuals sacrificed to him on their own lands. During these feasts those whose lands were contiguous presented themselves, each on his own side, near the mark which separated their grounds. This mark they adorned with a garland of flowers, and rubbed it with oil to render it more durable. At the conclusion of this innocent festival they sacrificed lambs and young pigs, which afterwards served as a repast for the two families united, and concord was invoked by all present.

A circumstance which happened, contributed much to the credit of the god Terminus.

Tarquin the Proud wished to erect on the Capitoline mountain the temple which Tarquin the Elder had vowed to Jupiter. For this purpose it was necessary to displace several statues and altars; these were removed without any resistance, but

but the god Terminus, more firmly established by Numa, braved all their efforts, and they were obliged to leave him in the middle of the temple they were constructing.

The priests pretended that all the other gods, from respect towards Jupiter, had yielded their places, but that Jupiter himself, out of regard for the right of property, had permitted him a place in the middle of his temple. Such is the origin of the god Terminus. However, before the time of Numa, Jupiter was honoured under the name of Jupiter Terminalis; and the Greeks had a divinity who presided over limits, who was called Jupiter Horius.

The most solemn and sacred oaths were those taken upon these stones. In after ages, the god Terminus was frequently represented by a pyramidal land mark, having a head upon the top of it.

FLORA, POMONA, VERTUMNUS, AND PRIAPUS, THE GOD OF GARDENS.

FLORA was wife to Zephyrus, and goddess of flowers. There appears to have been one of this name extremely ancient, whose origin was unknown. The Romans honoured a second Flora, and

and ascribed to her the worship rendered to the former, who probably was only an allegorical personage. Acca Laurentia, a celebrated courtesan, bequeathed her immense property to the Roman senate. This bequest was accepted, but to conceal the source from whence it came, they assimilated Laurentia with this ancient Flora, and honoured her as the goddess of groves and flowers. Her feasts gave rise to the Floral Games.

Pomona, goddess of orchards, became the wife of Vertumnus, or Proteus, in the manner we have already mentioned. The skill of this goddess in the cultivation of fruit-trees and gardens, procured her great reputation among the Romans, which was increased by her uncommon beauty. She was placed in the Pantheon at Rome, but we find not the least mention of her among the Greeks. Vertumnus her husband, whose name is derived from *vertere*, to turn or change, was the symbol of the year, and of the variation of the seasons. He was frequently represented under the forms of a ploughman, a mower, a vine-dresser, and that of an old woman; to express spring, summer, autumn and winter. By some authors he is confounded with Janus; others, on the contrary, say that he was a king of Etruria, celebrated for the pleasure he took in the cultivation of gardens.

Pomona is represented under the form of a beautiful young female sitting upon a basket of
R fruit;

fruit; in her lap she has apples, and round her are branches loaded with fruit.

Vertumnus is painted as a young man, holding fruit in one hand, and in the other a horn of plenty. He is only half covered by his dress.

Priapus was likewise regarded as the god of gardens; he was said to be the son of Venus and Bacchus, born at Lampascus.

His hideous figure was generally employed in gardens, to terrify thieves and birds.

The eastern nations worshipped him under the name of Baal Pegor.

OF PALES, AND OTHER RURAL DEITIES.

PALES was the goddess of shepherds, and protectress of flocks. Her feast called Palilia, or Parilia, was celebrated in the month of April, on which occasion no victim was killed, nothing was offered but the fruits of the earth. The shepherds purified their flocks with the smoke of sulphur, olive wood, box, laurel and rosemary; they then made a fire of straw, round which they danced, and afterwards offered to the goddess, milk, cheese, prepared wine and millet cakes. It was during this feast that they commemorated the foundation of Rome.

Anna

Anna Perenna was another rural divinity of the same rank as Pales. The purest and most rational pleasure, the liveliest and most unaffected joy constantly animated the feasts of these two goddesses.

Bubona, goddess of herdsmen, was the tutelar deity of horned cattle.

Mellona protected bees, for which purpose the shepherd Aristæus was also sometimes invoked.

Seia presided over corn while yet in the ground, Segesta during the harvest, and Tutelina when stored in barns.

Robigus was invoked to preserve the corn from the mildew.

Bonus Eventus, good success, was honoured with a particular worship: his statue, executed by Praxiteles, was placed in the Capitol; he was ranked among the number of the principal rural and terrestrial deities.

Populonia, whose name signifies devastation, ravage, protected the fruits of the earth from hail and lightning.

Pilumnus presided over the grinding of corn, and Picumnus over manure.

Saturn likewise had the name of Sterculius, because he first taught the practice of enriching the ground with dung.

Hippona was the goddess of stables and horses; Collina was the tutelar deity of hills.

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Jugatinus

Jugatinus presided over hillocks.

All these divinities were invented by the Latins, and derived their names from their different occupations; none of them are to be met with among the Grecian deities.

OF SATYRS, FAUNS, ÆGYPANS AND THE GOD PAN.

SATYRS, Fauns, and Ægyfans, were all rural divinities, or rather demi-gods, whom the ancients supposed to inhabit forests and mountains. They were called indifferently Pans, Ægyfans, and Satyrs, and were represented as men of small stature, bearing a great resemblance to goats. Those advanced in years were called Sileni. They were said to be descended from Mercury and the nymph Iphitene, or from Bacchus and the nymph Nicea, daughter of Sangarius. It should seem that these extraordinary deities owed their divinity to the fear and surprise occasioned on the first appearance of apes. We can reasonably attribute to them no other origin.

Pan held the principal place among the most ancient deities. By the poets he is called son of Jupiter and the nymph Calisto, or of Mercury and Penelope.

He

He is represented under the form of a Satyr, holding in his hand a flute called *Syrinx*. By the Arcadians this god was particularly worshipped. In the month of February the Romans celebrated to his honour feasts called *Lupercalia*, from the place consecrated to him by Evander, and where Romulus and Remus were supposed to have been suckled by a wolf.

His priests were called *Luperci*. The real origin of Pan was extremely ancient. The Egyptians, after having paid divine honours to the Sun under the name of *Osiris*, the Moon under that of *Isis*, and the several parts of the universe under different names, adored the whole world collectively under the name of Pan, which signifies all. They gave him a human figure down to the middle, to represent man, and the rest of his body represented animals. The origin of the expression *Panic* is uncertain. Some authors attribute it to the sudden terror excited among the Gauls, by the god Pan, when under their general Brennus they were preparing to pillage the temple of Delphos. Others supposed it derived from the circumstance of the god Pan's inhabiting forests, in whose solitary shades when bewildered, we are alarmed and terrified at the least noise.

The poets relate that the nymphs *Echo*, *Syrinx*, and *Pythis* were beloved by the god Pan. He was rejected by *Echo* for the beautiful *Narcissus*,

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who

who having seen himself in a fountain, was so struck with his own form, that he continued gazing on it till he languished and died.

Echo, inconsolable for his loss, pined away with grief, but being immortal, she preserved her voice, which she employs in repeating every thing she hears. This fable may be ranked among the allegorical.

Syrinx, a nymph of Arcadia, was in the train of Diana. Being one day pursued by the god Pan, she fled for refuge to the river Ladon, her father, who metamorphosed her into a reed.

Pan having observed that the wind in agitating the reeds produced a pleasing sound, formed some of them into a pipe which was called Syrinx. The nymph Pythis was more favourable to the vows of the god Pan; but Boreas, jealous of this preference, with a blast of his breath precipitated her from the top of a rock.

The gods changed her while falling, into a pine, which tree was consecrated to the god Pan.

OF SILENUS AND MIDAS.

SILENUS, foster-father of Bacchus, was the most famous of the Satyrs. We shall give the poetical and historical account of this personage,

sonage, so conspicuous in the annals of antiquity. Fiction and truth will unavoidably be sometimes blended together, but our readers will have no difficulty in distinguishing them from each other.

Pindar informs us that Silenus was born at Malea, or at least was brought up there. He is generally seen mounted upon an ass, almost always in a state of inebriety, with difficulty keeping his seat upon the beast, and following Bacchus, whom he constantly accompanied.

Such is the idea commonly given us by the poets of Silenus; but he is described by more grave authors in a manner much more advantageous.

They say that Silenus was a philosopher of great learning and wisdom; that his pretended intoxication was mysterious, intended only to express his profound meditation when engaged in study.

The circumstances which led him to remain some time with Midas, gave occasion to several stories.

Bacchus having quitted Thrace, when the unhappy Pentheus had been torn in pieces by the Bacchanalians, came into Lydia, near mount Tmolus, famous for its excellent vines. Silenus used to make excursions into the country mounted upon an ass, and frequently retired to meditate or repose by the side of a fountain. Midas, king of the country, being acquainted with his great abilities,

ties, and having long wished to converse with him, had him conveyed, during his sleep, to his own palace, but being himself initiated into the mysteries of Bacchus, he received Silenus with great respect, and detained him only ten days and as many nights, to receive his instruction and celebrate the orgies. At the expiration of this time, he would himself accompany him on his return to Bacchus. Here fiction begins. Bacchus overjoyed at the sight of his foster-father, whose absence had given him great uneasiness, promised Midas whatever he should demand. Stimulated by a thirst for riches, he desired the power of converting whatever he should touch into gold. His request was granted, but soon he found its fatal consequences. Under his hand trees and stones became gold, but so did likewise the food which he was preparing to eat. Impelled by hunger he again had recourse to Bacchus, who told him to go and wash in the Pactolus, and from that time the sands of that river were found intermixed with gold. In this manner was history disfigured by the poets, but we shall divest it of its disguise, and restore it to its simplicity. Midas was king of the country through which the Pactolus flows; after the death of his father, Gordius, he presented to the temple of Delphos a golden chain of inestimable value. The gardens of this prince were very famous, and Silenus wishing to see them, passed some days with Midas, who,

who, though sovereign of a rich country, was æconomical even to parsimony. The sale of his corn, cattle and wine produced him immense sums, which gave rise to the story that his touch converted every thing into gold. Being informed by Bacchus and Silenus, that the sands of the Pactolus contained gold, his avarice changed its object; he quitted his rural pursuits, and employed his subjects in collecting gold; this occasioned the fable, that by washing his hands in the Pactolus he had communicated to it the property of producing gold. Midas, notwithstanding his attachment to riches, neglected nothing which concerned religion, good laws, or the happiness of his subjects. To acquire greater credit and authority, he pretended that Silenus instructed him in the mysteries of the orgies of Bacchus; and he undoubtedly profited by his knowledge, and was guided by his directions in forming his establishments, religious and political. In aid of the police of his kingdom, Midas employed spies, or watchful officers; this occasioned it being said, that he heard at a great distance, and the disaffected described him with the ears of an ass. A few punishments which he inflicted silenced their injurious reflections, and this gave rise to a second allegorical fable, in which it is pretended that the barber of Midas not daring openly to declare that he had seen these ass's ears, confided the

the secret to a marsh, and that soon after the reeds, when agitated by the wind, produced this sound; 'Midas has the ears of an ass.' That these two fables are allegorical is evident. The passion of Silenus for wine, and his introducing the orgies into Lydia, occasioned him to be represented under the form of a man intoxicated. Serious authors however say, that the ass upon which he was mounted was emblematical of the slow but certain progress of philosophy.

Some authors confound Silenus with Marfyas, who was the celebrated performer on the flute; slayed alive by Apollo for contending with him. This error arises from the circumstance of their both being satyrs, and having lived at the same time. After the death of Silenus he was honoured as a demi-god, and had a worship independent of that paid to Bacchus.

OF FAUNUS AND SYLVANUS.

FAUNUS, son of Picus, lived in the time of Pandion, king of Athens, and was contemporary with Evander and Hercules. This prince was so distinguished for his bravery and wisdom that he passed for the son of Mars.

The attention which he bestowed on husbandry procured him the rank of a rural divinity; and he is represented under the form of a satyr. He was supposed

supposed to render oracles, but this proceeds from the etymology of his name; *phonein* in Greek, and *fari* in Latin, signifying to speak. By the Romans, Faunia his wife, and Sylvanus his son, were classed among the rural deities. The latter name is derived from *sylva*, a forest. He presided over woods, and is represented in the same manner as the satyrs, who were supposed to be his brothers.

Picus, father of Faunus, was an accomplished prince; he espoused the beautiful Canens, whose enchanting portrait is given us by Ovid. Having perished by an accident when hunting, and his body being never afterwards found, it was pretended that the enchantress Circe in despair at his insensibility, had metamorphosed him into a woodpecker. Canens, inconsolable for the loss of her husband, never afterwards spoke, but retired from human sight to the most dreary solitude. As a reward for her tenderness, it is pretended that she was translated to heaven by the Gods.

OF THE GODS CALLED LARES, AND PENATES.

THESE Gods presided over empires, cities, highways, houses, and individuals. They were divided into Lares Public, Domestic, Rural, Hostile,

Hostile, Marine, and those who presided over the Highways. Their number was prodigious, and every one chose his own at pleasure. Among these Gods were ranked the souls of those who had faithfully served the state; and families placed among them the departed spirits of their friends and relations. Their worship consisted only in keeping little figures in the most retired part of the house thence called *Lararium*. Lamps, the symbol of vigilance, were consecrated to them, and their sacrifice was that faithful animal the dog. When an infant quitted the ornament called *bullæ*, it was deposited at the feet of these domestic deities; and when a Roman family received any one by adoption (which was a circumstance very common) the magistrates appointed those who were to attend to the worship of the *Lares*, whom the adopted child seemed to have abandoned.

During the public feasts of these divinities, which were called *Compitalia*, little waxen figures were suspended in the streets, and the *Lares* and *Penates* were entreated to make these the only objects of their displeasure.

The Romans supposed the *Lares* and *Penates* descendants of *Jupiter* and *Larmida*. The resemblance between the names of *Lares* and *Larmida*, and the ignorance of their real origin, were the only causes of this genealogy. It appears that their worship was brought by *Æneas* from *Phrygia*.

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The *Lares* and *Penates* of *Laban*, called in Scripture *Teraphim*, were carried away by his son-in-law *Jacob*. The *Genii* were likewise ranked among these divinities. Every man had two, one author of all good, the other of all evil.

Women had likewise their *Genii*, which were called *Junones*: These *Genii* were not supposed to be possessed of equal power; the genius of *Antony* was said to dread the genius of *Augustus*. They are represented as young men holding in one hand a drinking vessel, and in the other a horn of plenty. Sometimes they appear under the form of serpents. The forehead was principally consecrated to them.

All persons invoked their genius, particularly on their natal day. The ground was strewed with flowers, and wine was offered to them in cups. Every place had its particular genius. An opinion prevailed, that the whole universe abounded in spirits who regulated its movements. *Plato*, who most enlarged this system, speaks of *Gnomes*, *Sylphs*, and *Salamanders*. The first inhabited the earth; the second, air; the third, fire; but let us leave to the tales of the fairies the pleasure of particularly describing them.

INFERNAL

INFERNAL DEITIES.

THE idea of a god who punishes vice and rewards virtue, is coeval with the world. The first man received it from the Almighty himself, and has transmitted it to his posterity. In proportion as the distance from the originals increased, ideas became confounded, traditions corrupted, and idolatry reared its head; but the difference between vice and virtue was so forcibly felt by some men of superior wisdom to the rest, that they endeavoured carefully to preserve this necessary restraint, which alone can prevent general corruption. The more we examine into ancient traditions, the more clearly we perceive the universal belief in the immortality of the soul. The most criminal of all errors could alone raise doubts on this important truth; but they are so fully contradicted by the general voice of every conscience, and every nation, that to combat them is unnecessary.

Philosophers of every age have confirmed this truth, and poets by their descriptions have endeavoured as much as possible to diffuse it.

We learn from a fragment of Diodorus Siculus, that the poetical system of the infernal regions was taken entirely from the customs adopted by the Egyptians before the interment of their dead. The Grecian Mercury, says he, who took charge

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of departed spirits, was the priest whose office it was to receive the body of a deceased *apis*; by him it was conducted to a second priest, who wore a mask representing three heads, like those ascribed by the poets to Cerberus. The second priest transported it across the ocean, acting as ferryman, and carried it to the city of the Sun, whence it was conveyed into the happy regions, inhabited by the souls of the blessed. The ocean, continues Diodorus, was the Nile itself, to which the Egyptians gave that name. The city of the Sun was Heliopolis. The happy regions here mentioned were the beautiful plains situated in the environs of the lake Acherusa near Memphis. Here terminated the procession, and here were interred the dead bodies of the Egyptians.

In all funeral ceremonies, the first step was to fix the day appointed for the interment; of this the judges were first informed, and afterwards the relations and friends of the deceased.

His name was proclaimed in the most public manner, and notice given that he was about to pass the lake. Immediately forty judges assembled, and proceeded to the banks of the lake, where they seated themselves in the form of a circle. A barge was brought by the assistants, and the pilot, called by the Egyptians Charon, took his station at the helm. Before the coffin was placed upon the barge, all those who had been

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injured

injured by the deceased were permitted to prefer their complaints.

Kings themselves were not exempt from this custom, and if there appeared to be just grounds for the accusation, the judges pronounced sentence, by which the dead body was deprived of the rites of sepulture; but he who could not substantiate his charge was liable to a heavy punishment. When no accusation was preferred, the relations of the deceased laid aside their mourning, and commenced his funeral oration; beginning with his infancy and taking a survey of his whole life, they extolled his justice, piety and courage, and besought the infernal deities to admit him to the abodes of the blessed. This was followed by the applauses of the attendants, who united in his praises, and felicitated him on having merited a passage to eternity in peace and glory.

Such were the ceremonies which Orpheus had seen practised among the Egyptians, and upon which he founded his description of the infernal regions—making such additions as were conformable to the Grecian customs. The same Diodorus adds, that to perpetuate their illustrious actions they frequently embalmed their ancestors, and kept them in their houses. So great was the respect of the Egyptians for the dead, that they often preserved the bodies of those who, for debt or some crime, were denied the rites of burial; and

and when their descendants became rich and powerful, they discharged the obligations of their ancestors, cleared their memory from imputation, and interred them honourably. Embalmed bodies were sometimes given as security for sums borrowed, and not unfrequently even their own bodies; when those who failed in their engagements were devoted to infamy during their lives, and deprived of the honour of burial at their death. Notwithstanding the profound darkness in which these ages were involved, it was generally believed, that after death the material body was resolved into dust and ashes; but that the soul, the spiritual part of man, returned to heaven. The Pagans distinguished the soul from the mind.—The former they regarded as the receptacle of the latter, and supposed, that when separated from the body, it descended into the infernal regions. The poets were not agreed upon the time which departed spirits were to pass in the Elysian fields; some fixed it at a thousand years; but all regarded the punishment of Tartarus as eternal.

We think it incumbent on us to give the idea which the ancients entertained of Tartarus, which we shall do by a short quotation from Virgil.

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DESCRIP.

DESCRIPTION OF THE INFERNAL REGIONS.

BEFORE the gate of the infernal regions Pain and Sorrow have established their abode. Here is the residence of pallid Disease, melancholy Old Age, Terror, Hunger the suggestor of so many crimes, Labour, Death, and Sleep his brother. Here also is found War and Discord, whose snaky locks are bound up with gory bands. Near this monster are seen the Furies' iron beds. A hundred other monsters besiege the avenue to this fatal habitation. Such is the description of Aver-nus, the first entrance to the infernal regions. Near this dismal cavern is a road leading to Acheron. Hither resort from all parts those souls who are to pass that river, when Charon receives into his bark those who have received the honours of burial; but inexorable to those who have not, they wander for a century on its solitary bank.

After having passed the river, another gate leading to the palace of Pluto presents itself; this is guarded by Cerberus, a monster with three heads, one of which is constantly watching. On entering this seat of terror, we first descry the souls of those who expired as soon as born; the next we come to are those deprived of life by an unjust

unjust sentence, or who terminated themselves their own existence. A little beyond, wandering in a forest of myrtle, are the souls of lovers, victims to cruelty and despair. On leaving these, we arrive at the abode of heroes, who nobly perished in the field of battle. Not far from this is seen the tribunal where justice is dispensed by Minos, Æacus and Rhadamanthus. Æacus and Rhadamanthus pronounce judgment, and Minos approves or alters it.

A frightful noise attracts attention, and discovers the dreary Tartarus, the eternal prison, round which the flaming Phlegethon rolls his boiling waves, and Cocytus with its infectious miry marshes surrounds it on every side.

Three massy walls with gates of solid brass, secure still more this seat of sorrow. Vain is evasion, vain the hope to escape from hence by flight. There every step is watched by dire Tisiphone, chief of the furies, who, with her sisters, lashes with whips of scorpions the guilty wretch when judged by Rhadamanthus. No rest, no peace they find, but woe unending.

Such is in part the description Virgil gives of the Infernal Regions. He adds that of the Elysian Fields, which he represents crowned with an eternal spring.

It is easy to perceive, that these Greek and Roman fables are only an imitation of the Egyptian

tian ceremonies, which they have embellished with the ornaments of poetry.

PLUTO, CERES, PROSERPINE AND OTHER
INFERNAL DEITIES.

PLUTO, third son of Saturn and Ops, with Proserpine governed the Infernal Regions.

His principal names were Dis, Ades, Urgus and Februus. Dis and Ades, signify riches, over which he presided, because they were contained in the bowels of the earth. Urgus, comes from the Latin word *urgere*, to impel; because he constantly urged mortals towards their dissolution; and Februus, comes from *Februare*, to perform purifications, which were always performed in funeral ceremonies. The sceptre of Pluto was an instrument with two points; in his hand he held the keys of his empire, to express, that from thence none ever returned. The victims offered to him were generally black sheep. Pluto was the youngest of the brothers of Jupiter. In the division of the world he had the eastern countries, which extend to the ocean, and fixed his residence in the most remote part of Spain. He there discovered mines of gold and silver. As to work these it is necessary to descend into the earth, it

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was pretended that he had penetrated to the Infernal Regions, and taken possession of them.

Though Plutus was likewise the god of riches, he must not be confounded with Pluto, a divinity by far his superior. Plutus was the son of Ceres and Jason; like Fortune he was represented blind, to show that riches are dispensed to both good and bad.

The deformity of Pluto, and the gloominess of his dominions, having procured him a repulse from all the goddesses, he complained to his brother Jupiter, who gave him permission to choose which he pleased. Alarmed at the repeated shocks which proceeded from mount *Ætna*, he was afraid lest by some aperture light should penetrate into his empire. To inform himself more particularly he paid a visit to Sicily, and it was in this excursion he met with Proserpine, daughter of Ceres. This princess, attended by her companions, was amusing herself with gathering flowers, when she was perceived and carried off by Pluto. Cyane endeavouring to oppose him, was changed into a fountain; and the sovereign of hell opening the earth with a blow of his sceptre, disappeared in an instant, carrying with him the daughter of Ceres.

We have already seen in the history of that goddess, the excess of her sorrow, and the countries she traversed in search of her lost child.

That the Ceres of the Greeks was the same as

the Egyptian Isis, there remains no doubt; their mysteries were the same, and they were introduced among the former by oriental colonies.

During the reign of Erechtheus there happened a dreadful famine in Greece. This was particularly felt by the Athenians, whose soil was naturally infertile. Erechtheus formed the resolution of sending into Egypt, from whence his emissaries returned with a great quantity of corn, and the method of cultivating it: they at the same time brought with them the worship of the divinity who presided over agriculture. The calamity they had just suffered, and the fear of seeing it again return, engaged them to adopt the mysteries of this goddess. At the same time these religious ceremonies were received by Triptolemus, king of Eleusis, who would himself be priest of Ceres or Isis; and as a mark of gratitude for the return of plenty, by means of agriculture, in assisting his neighbours he carefully instructed them in the labours of Ceres, and endeavoured to introduce her worship among them.

This is the origin of the fable concerning Ceres and Triptolemus. It was pretended that Ceres came from Sicily to Athens; and added, that her daughter Proserpine was carried off by violence, because for some time they experienced a dearth of provisions. Pluto was supposed to have taken her to the infernal regions, to express the time

which

which the seed remained in the earth; and Jupiter is represented reconciling this difference between Pluto and Ceres, to show the return of plenty and fertility.

Some learned men are of opinion that Ceres was queen of Sicily, that she went to Attica to instruct Triptolemus in the art of husbandry, and that it was her daughter who was carried off by Pluto king of Spain.

The rape of Proserpine is likewise supposed to be an allegory, intended to represent the season during which the grain remains in the earth, and that in which it vegetates.

OF TRANSMIGRATION.

WHEN souls had left the body which they animated, they were by Mercury conducted either to Tartarus or the Elysian Fields; the wicked to the former, the just to the latter. It was almost universally believed, that after remaining a thousand years in those delightful abodes, the soul returned upon earth to animate other bodies, either of men or animals. Before they quitted the infernal regions they drank the waters of Lethe, which had the property of effacing from the memory past events.

This idea owes its origin to the Egyptians; it is in imitation of them that Orpheus, Homer and other poets, have introduced it into their writings.

OF THE JUDGES OF THE INFERNAL REGIONS, FURIES AND FATES.

THREE judges examined at their tribunal the souls conducted by Mercury to the infernal regions.

Minos, king of Crete, and son of Asterius, was the first. He wished to be thought the son of Jupiter and Europa, and to obtain this, he promised to sacrifice to Neptune the first object he should receive from the ocean.

At that instant he saw a beautiful white bull make to land. Unwilling to sacrifice so fine an animal, he preserved it for the head of his flock. Neptune incensed, revenged himself on Minos by infesting his family with troubles and misfortunes. Pasiphae his wife involved him in dreadful calamities. He had by her three sons, and two daughters, much celebrated, Phædra and Ariadne; we shall give the history of these females when we come to treat of the demi-gods.

Rhadamanthus was likewise supposed to be the son of Jupiter and Europa. Obligated to fly from

Crete for having killed his brother, he retired to Œchalia, a city of Bæotia, where he married Alcmena, widow of Amphitryon.

Æacus, son of Jupiter and Ægina, daughter of Asopus, was sovereign of the island Delos; by his second wife, who was daughter to the centaur Chiron, he had Telamon and Peleus. His first wife, Psamathe, daughter of Nereus, brought him Phocus.

Rhadamanthus was appointed judge of the Asiatics; Æacus of the Europeans; and Minos, superior to both, was supreme judge, and determined all doubtful cases. The tribunal was held in a place called the Field of Truth; which Falsehood and Calumny could not approach. The superiority of Minos was marked by a sceptre which he held in his hand, and near him was seen an urn, containing the sentences passed upon mortals, who, when guilty, were delivered over to the furies for punishment. These furies were three in number—Tisiphone, Megara, and Alecto.

They were said to be daughters of Cupid and Nox. Their names signify, rage, slaughter, and envy. They are represented with flaming torches in their hands, snakes instead of hair, and a whip of serpents.

The Greeks named them Erynnes, which signifies disturbers of the mind. They were likewise called Eumenides, mild, when Minerva had appeased

appeared them, and they had ceased to torment Orestes, who had slain his mother.—The three Fates were likewise inhabitants of the infernal regions; they were the daughters of Necessity. It was they who spun the days and destiny of man. The youngest, named Clotho, held the distaff; Lachesis turned the spindle, and Atropos, with her fatal scissars, cut the thread of life. The poets said, that they spun happy days with gold and silver, and days of sorrow with black worsted.

The Fates are represented as three old women worn down with years.

Clotho, in a robe of different colours, wore a crown of seven stars upon her head, and in her hand she held a distaff, reaching from heaven to earth. The robe of Lachesis was covered with stars, and near her lay a number of spindles.

Atropos, clothed in black, held the scissars, and round her were numberless spindles, more or less full, according to the long or short duration of life.

OF NEMESIS, THE MANES, NOX, SOMNUS, AND MORS.

NEMESIS presided over the punishment of crimes. She traversed the earth with great vigilance

giltance in search of the wicked, whom she pursued even to the shades below, and punished with inflexible severity.

She was represented with wings, a helm, and a chariot wheel, to show that no place can secure the guilty from her indefatigable pursuit. As daughter of Justice she rewarded virtue, but punished, with relentless hand, impiety.

The gods Manes were not clearly distinguished by the ancients; they were frequently confounded with the souls of the dead, and sometimes with the gods Lares. These divinities however presided over funerals, and departed spirits, who were supposed to wander about the tombs.

Nox, or Night, was daughter of Chaos, she was represented in a long black veil bespangled with stars, traversing the vast expanse of the firmament in a chariot of ebony; sometimes she is seen without a chariot, wearing a veil which floats in the air, as she approaches the earth, to extinguish a torch which she held in her hand.

Somnus, or Sleep, son to Nox, and brother of Mors or Death, is represented under the figure of a child in a profound sleep, holding in one hand poppies, which likewise serve for his pillow; and near him is a vessel full of soporiferous liquor.

Mors, or Death, daughter of Nox, and sister to Somnus, is represented under the hideous form of a skeleton; her black robe is covered with stars,

stars, she has wings of an enormous length, and her fleshless arm is furnished with a scythe.

OF CHARON, CERBERUS, AND THE RIVERS OF HELL.

CHARON, whose name signifies anguish, was, according to the poets, son of Nox and Erebus.

His disposition was gloomy and severe. Neither dignities nor riches obtained respect from him. Charged with the care of transporting souls to the infernal regions, he was inflexible in rejecting those who had not received the rights of burial. A century they wandered on this lonely bank before they gained admission to his fatal bark. So persuaded were people that he would require a passage fee, that they always placed a piece of money under the tongues of the dead. This piece of money was called *naulum*: for kings it was generally gold. It was necessary likewise to have an attestation of the good life and conduct of the deceased under the hand of the high-priest.

We have received from the ancients the form of this attestation:

“ I Amitius Sextus, high-priest, do certify,
“ that

“ that the life and conduct of N. has been
“ perfectly unexceptionable. Let his Manes
“ enjoy peace.”

This custom was an exact imitation of that of the Egyptians.

Cerberus, guardian of the infernal regions, had three heads; for hair his neck was surrounded with snakes. He sprung from Typhon and Echidna.

When Orpheus went to request of Pluto the restitution of his wife Eurydice, he lulled this monster to sleep with his lyre. When Hercules descended to these dreary mansions to deliver Alceste, he bound Cerberus and compelled him to follow him. It is said that passing through Thessaly, the sight of day made him vomit his venom upon the grass, which rendered it mortal to whatever tasted it. This fable alludes to the vast quantity of poisonous herbs which that country produces. The fable of Cerberus was likewise founded upon a custom of the Egyptians, who guarded their dead by means of mastiffs.

There were five principal rivers in the dominions of Pluto. The first was Acheron, driven there for having quenched the thirst of the Titans in their war against Jupiter. Its name signifies anguish or howling. This river is in Thesprotia, rises in the marsh of Acherusa, and empties itself into the Adriatic Gulph near Ambracia. The second is Cocytus, which signifies tears, groans;
it

it is said to be formed by the tears of the condemned. This was likewise a river of Epirus, or rather Thesprotia, emptying itself into the marsh Acherusa; it was rather a miry pool than a river.

Styx is the third—This is a fountain of Arcadia which flows from a rock, and forms a rivulet which sinks under ground. Its water was of a poisonous quality, which occasioned the poets to say, that it was one of the rivers of hell.

Fabulous history makes Styx a daughter of Oceanus, and mother of Victoria or Victory. She assisted Jupiter in his war with the Titans.

The Hydra was said to be her offspring. So much terror did her name inspire, that the most inviolable oath was sworn by the river Styx. The gods themselves could not infringe it; if they did, Jupiter commanded Iris to present them with a cup, filled with the waters of this fountain, dismissed them from his table during twelve months, and even deprived them of their divinity for nine years. When swearing by this river, they placed one hand upon the earth, and the other upon the ocean.

The word Styx signifies water of silence. The waters of this stream were likewise used for the purpose of determining the innocence or guilt of accused persons. These are the principal circumstances which gave rise to the stories concerning
this

this river. In general all waters of a poisonous quality were accounted rivers of hell. It was the same with Avernus, a lake of Italy, near Pozzuoli, and Lethe, or the river of Oblivion, situated in Africa. The poets attributed to the latter the property of inducing an oblivion of past events. This constituted the fourth.—Phlegethon, which was the fifth, had waves of flaming fire. The waters of this marsh exhaled sulphureous vapours, and its mud was hot and burning, which caused it to be classed among the infernal rivers.

OF THE ELYSIAN FIELDS.

WE shall not enter into a particular description of the Elysian Fields; each poet describes them according to his own imagination, and invents whatever he thinks most capable of pleasing, leaving his readers likewise at liberty to make their own additions. We shall only observe, that the ancients generally placed these happy mansions in the isles now called the Canaries. It is probable, that the idea of the Elysian Fields was first taken from the tradition of the terrestrial paradise.

OF

OF THE WORSHIP PAID TO THE INFERNAL DEITIES.

To these terrible deities no altars were ever raised; they were reserved for the terrestrial and marine deities, who were called superior gods, as those of the infernal regions were called inferior. Trenches were made, into which was poured the blood of victims, which were always of a black colour. The priest during the prayers lowered his hands towards the earth, instead of raising them towards heaven. Being regarded as implacable, these divinities were in general the objects of fear and aversion: never were they implored for their assistance; to appease them was all that was sought. No hymns were composed to their honour, no temples dedicated to them, nor any advantage expected from the prayers addressed to them. Their power in hell was equally absolute with that of Jupiter in heaven.

OF THE PRINCIPAL CRIMINALS PUNISHED IN THE INFERNAL REGIONS.

THE Titans were precipitated into Tartarus for having waged war against Jupiter. The fable describes them whelmed under mount *Ætna*.
Typhon,

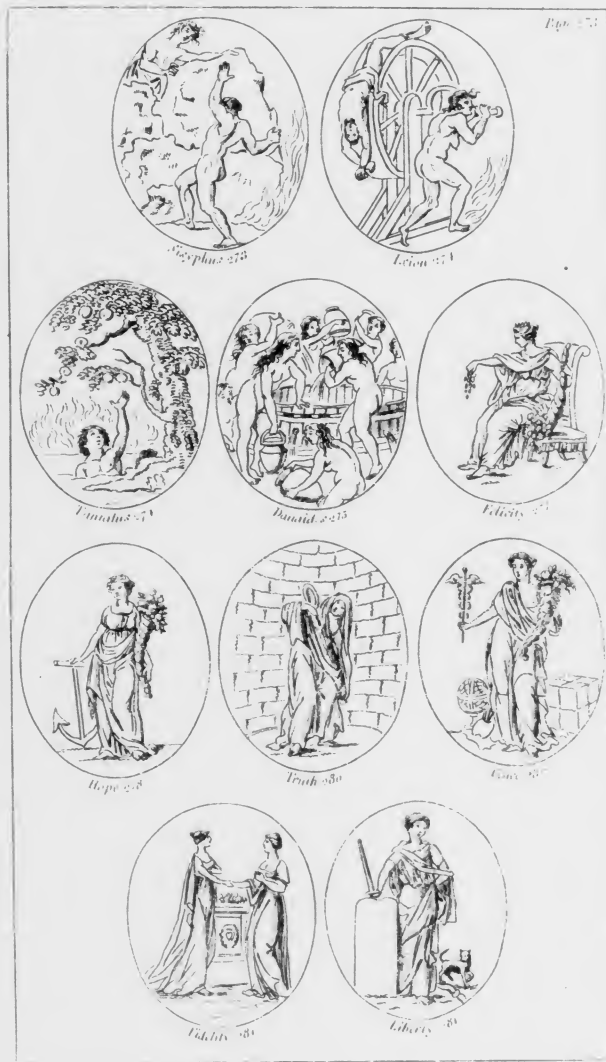


Typhon, the most enormous of them, lies stretched under Sicily; his right arm answering to Pelorus situated towards Italy, and his left to Pachinum, towards the east: his feet are to the west, towards Lybia. Ovid attributes the earthquakes which happen in Sicily to the struggles he makes to disengage himself; and the eruptions of mount Ætna, are his efforts still to assault heaven. Sisyphus is compelled to roll an enormous stone to the top of a mountain, whence it descends the moment it touches the summit. He was accused of having attempted to deceive Pluto, and by returning upon earth to render himself immortal. We learn from history, that during his youth he recovered from a dangerous disorder, and afterwards lived to an advanced age. Salmoneus, king of Elis, wished to be thought equal to Jupiter; by driving a chariot lighted with flambeaus over a brazen bridge, he attempted to imitate thunder; but Jupiter with this formidable weapon drove him headlong into Tartarus.

Phlegyas, for having burnt the temple of Apollo, sees an enormous rock suspended over his head, and ready by its fall to crush him to pieces. His eternal lamentations serve to terrify the souls of the guilty.

The giant Tityus, whose body extended over nine acres, having dared insult Latona, Apollo slew him with his arrows, and cast him into the

T infernal



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T infernal

infernal regions, where a vulture continually preys upon his liver. We must remark, that the nine acres covered by the body of Tityus, signify that the place allotted for his burial contained nine acres.

Ixion having carried his presumption so far as to declare himself rival to Jupiter, was hurled headlong into hell, and bound fast to a wheel surrounded with serpents.

Tantalus, king of Phrygia, was son to Jupiter and the nymph Plota. His crime is differently reported; some say that he discovered to the river Asopus the place where Jupiter had concealed his daughter *Ægina*, when he carried her off; others, that he suffered a dog to be stolen that Jupiter had confided to his care, and which guarded his temple on the island of Crete; others again say, that having been admitted to the table of the gods he had divulged their secrets, and stolen nectar to regale his friends; but the general opinion of his offence was as follows: The gods having honoured Tantalus with a visit, he wished to try if they could detect an imposition; for this purpose he barbarously murdered his son Pelops, and intermixed his limbs with the dishes that were served up to the gods. At sight of this horrible repast they testified their indignation; but Ceres was so wholly taken up with grief for the loss of her daughter Proserpine, that she

she did not perceive the fraud, and eat one shoulder. The gods restored Pelops to life, and Jupiter replaced with a shoulder of ivory that which had been eaten by Ceres. To punish Tantalus for this twofold offence against the gods, and against the tenderness of a parent, he was driven to the infernal regions, where he continually experienced the most parching thirst and ravenous hunger. To increase his punishment, he is plunged in water up to the chin, but no sooner does he attempt to quench his thirst than the water retires. The most tempting viands surround him on every side, but retreat beyond his reach on his offering to grasp them. The learned are of different opinions concerning the explanation of this fable; some think it an allegory descriptive of avarice. Tantalus perishing in the midst of the greatest plenty, represents the miser, who, loath to lessen his riches, suffers himself to pine with want and misery; but we have no explanation of the barbarity of Tantalus, nor does history mention any thing satisfactory concerning the murder of Pelops.

Among the principal criminals we must remark the Danaides, condemned to fill with water a tub which has no bottom. The story of this species of punishment, has no other foundation than the custom observed by the Egyptians at Memphis. Near the lake of Acherusa, beyond which was the burial place of the dead, the priests poured water

into a tub without a bottom, to express the impossibility of returning to life. The account given us by the poets of the crime by which the Danaides incurred this punishment, is as follows :

Danaus and Ægyptus, sons of Belus, were descended from Jupiter and the nymph Io. Ægyptus took possession of the kingdom, which ever after bore his name. Danaus, his brother, being forced to fly, assembled his followers, and arriving near Argos, attacked and dethroned Sthenelus king of that country. By different wives he had fifty daughters. His brother Ægyptus likewise had fifty sons. These princes hearing of the power and good fortune of Danaus, demanded and obtained his daughters in marriage; but this conqueror of Argos, cruel and suspicious, having learned from the oracle that he should expire by the hands of one of his sons in law, and eager to revenge the injuries he had received from his brother, Ægyptus, ordered his daughters to massacre their husbands the first night of their nuptials. All but Hypermnestra obeyed this barbarous injunction. She informed her husband, Lynceus, of it, who fled to Lyrceum, not far from Argos, and she escaped to Larissa. On their arrival in these two cities, they placed lighted flambeaus on the top of the highest towers, to show that they were out of danger.

Lynceus afterwards assembled troops, made war upon

upon Danaus and gained possession of his throne.

The poets to record this historical fact, and embellish it according to their custom, invented the punishment of the Danaides, as we have just related it. We likewise find in Tartarus, Œdipus, Eteocles, Polynices, Theseus and several others of whom we shall speak under the article of heroes and demi-gods.

DIVINITIES OF A PARTICULAR SPECIES.

To enumerate and describe all the obscure divinities of the ancients, would be impossible. They deified virtues, passions, blessings and misfortunes; we shall only speak of those most generally known.

The Greeks honoured felicity under the name of Eudomia, or Macaria. The Athenians having learned from the oracle that they should be victorious if one of the children of Hercules should voluntarily die. Macaria, who was his daughter, made that sacrifice, and the Athenians having conquered, out of gratitude honoured her as a divinity, under the name of Macaria, which signifies happiness. It was not till long after the foundation of Rome that this deity was acknowledged by the Romans. Lucullus raised a temple to her, after the war with Mithridates

and Tigranes. She was represented as a queen, seated upon a throne, holding a horn of plenty with this inscription: /

“THE PUBLIC HAPPINESS.”

Hope, the last resource of mortals against the evils which oppress them, was soon transformed into a divinity. By the Greeks she was honoured under the name of Elpis; by the Romans she was called *Spes Publica*, the Public Hope. Cicero says that Hope was immortal, and that none but the virtuous had any claim to her assistance. At Rome she had several temples. She is represented with a horn of plenty, fruits, flowers and a beehive; mariners represented her leaning upon an anchor. Eternity had neither temples nor altars; she was simply represented under the figure of an old woman, with an inscription importing, that her name was Eternity. In her hand she held a head, representing the sun surrounded with rays, or one representing the moon, because these were supposed to be eternal. She was represented under the form of a phoenix, an imaginary bird which receives new life from its own ashes; sometimes under that of a globe, because it has no limits; frequently as a serpent, which by joining its tail to its mouth forms a circle; and not unfrequently under that of an elephant, from the long life of that animal; which shows the faint idea which

which the ancients had of eternity. All the genealogies of their gods prove that they could not conceive the divinity without beginning or without end.

Time was represented by Saturn: he is painted with wings, to show how rapidly he passes, and with a scythe, expressive of the ravages he makes. There were several divisions of time; ages; generations, or the space of thirty years; lustra, or the space of five years; the year and seasons: of the latter there were originally but three, summer, autumn and winter; to these was added spring. The poets personified day break, sun rise, noon, evening, twilight and night, each of which was represented by a male or female, according as its name was masculine or feminine.

Thought was deified, and invoked to present only good ideas to the mind.

Every species of piety received divine honours. M. Attilius Glabrio raised a temple to filial piety, on the foundation of that house which had been inhabited by the Roman lady who had nourished her father in prison.

The Athenians raised altars to Compassion, the Romans imitated them and gave these temples the name of *Afylum*. Virtue, which can alone insure happiness, was adored by the ancients, and we yet find in the fourth book of the city of God, by St.

Augustine, some traces of the worship which was rendered to it.

Scipio, who destroyed Numantia, first consecrated a temple to this divinity. Marcellus wished to unite in the same temple Virtue and Honour, but on consulting the priests, they declared that two such great divinities could not be contained in one temple: in consequence Marcellus constructed two, adjoining to each other, so that to enter the temple of Honour it was necessary to pass through the temple of Virtue; this was intended to show, that true honour is only to be attained by virtuous means. In all sacrifices to Honour, the head was uncovered, and every mark of the most profound respect observed. Truth was supposed to be the mother of Virtue, and daughter of Time; she was represented as a young virgin covered with a robe white as snow.

Democritus, to express the difficulty of discovering it, said, that truth lay concealed at the bottom of a well.

Concord, Peace and Tranquillity, were three different goddesses. The authority of Concord extended over houses, families and cities; that of Peace over empires. Suetonius says, that in the temple of Peace were deposited the riches brought from the temple of Jerusalem. In the same temple they likewise assembled all those who professed the

arts,

arts, when they had their rights and privileges to maintain, in order to banish from their disputes all heat and animosity by the presence of the goddess of Peace.

She was represented under the form of a woman, crowned with laurel, olive and roses. In her hand she holds the caduceus and some ears of corn, emblematical of the abundance she produces. Her companions were Venus and the Graces.

Fidelity presided over sincerity in treaties, and equity in commerce. The most inviolable of oaths was that taken in her name, or in the name of Jupiter Fidius. It is generally believed that Numa Pompilius was the founder of her first temple. This goddess is usually represented by two women, in the act of joining hands.

Liberty, that idol of the Roman people, could not fail of being erected into a divinity; and accordingly we find several temples to her honour. She was represented reclining upon a table of the laws, having in her hand, to defend them, a sword with this inscription:

“THEY SECURE THE LIBERTY OF ALL.”

Licentiousness was represented struck with a thunderbolt from heaven, at the moment she was attempting to break one of these tables and the balance of justice.

Silence had his altars; by the eastern nations he

he was adored under the name of Harpocrates, but the Romans worshipped it as a goddess, which they called Angerona. The latter had likewise the god of Speech, which they styled Aius Loquutus.

Temples were raised to Modesty. She was represented under the form of a woman veiled, or of a woman pointing to the forehead with her finger, to express that there was neither reproach nor shame.

Providence was represented by a woman leaning upon a pillar, holding in her left hand a horn of plenty, and with her right pointing to a globe, to teach us, that her care extends over the whole universe, and that it is she who dispenses every blessing.

Justice was represented as a young female, holding a balance equally poised in one hand, a naked sword in the other, and having a bandage over her eyes; she was seated upon a large stone, ready to punish vice and reward virtue.

Fortune presided over good and evil. She was represented under the figure of a woman, blind, and almost bald, having wings to her feet, one of which is placed upon a wheel turning with great velocity, the other waves in the air.

Opportunity was represented in the same manner; she had a lock of hair upon her head, to present the means of being seized.

Palenefs

Palenefs and Fear. Men struck with the appearance of events which inspired them with terror, and ignorant of the cause whence they proceeded, addressed even the agitation of their minds as a divinity, and offered it their prayers and supplications for deliverance from their apprehensions. It is impossible to fix the period when this worship began.

In battle the god Mars was attended by Fear and Flight. The Corinthians, having massacred the two sons of Medea, were visited with a pestilence which carried off great part of their children. On consulting the oracle, they were ordered to sacrifice to the offended *manes* of these innocent victims, and at the same time to raise a statue to Fear. She was represented with hair erect, in the attitude of looking upwards, her mouth extended, and a troubled aspect.

Palenefs was represented with a long emaciated countenance, fixed look, and drooping locks.

The Lacedemonians placed the temple of Fear near the Ephori, in order to inspire criminals with the dread of severe punishment. In pronouncing an oath, Fear was always named with the other gods. It would be equally tedious as useless, to describe all this species of divinities. In general the Romans, and the Greeks before them, honoured as deities, Virtues, Vices, Passions and even Extraordinary Events. Every one could create new gods

gods at pleasure. When travellers in crossing a river or forest, experienced any danger or surprise, they raised an altar, adorned it with attributes and inscriptions, and these arbitrary monuments were respected, and even adored by those whom Chance led that way. It will always be easy to supply the numerous list which we have suppressed to avoid fatiguing our readers. The poets and ancients when they speak of these divinities, are particularly careful to describe their influence and effect, so that they may at any time be recognized; they will therefore at least possess the charms and ornaments of poetry. However, among the malignant divinities, we must not forget Ate or Discord. Driven from heaven by Jupiter, for endeavouring to sow dissension among the gods, she came to vent her fury upon earth. To this cruel goddess were attributed wars, quarrels and domestic disputes; it was she who threw among the company assembled to celebrate the marriage of Peleus the fatal apple, bearing the inscription,

“ TO THE MOST BEAUTIFUL.”

We have already said, that she is continually followed by her sisters, the Prayers, to repair the evils which she occasions, but being lame, they are constantly outstripped by their more active sister,

OF

OF COMUS AND MOMUS.

COMUS presided over entertainments and the pleasures of the table. He is only known by name: every artist is at liberty to represent him according to his own fancy. His name is derived from *commessari*, to eat together; or according to some from a sort of song well known to the ancients called Comos, which was sung during their repasts.

Momus, son of Somnus and Nox, was the god of Raillery and Repartee. Satirical to excess, neither the gods nor Jupiter himself were secure from his stinging shafts—His name comes from the Greek word *momos*, reproach. He blamed the gods for not having made an aperture in the breast of man to distinguish truth from falsehood.

OF THE GODS OF MEDICINE.

THE name of Esculapius, whom the Greeks called Asclepius, appears to be foreign to that nation, and seems derived from the oriental languages. It is certain that Esculapius was known in Phœnicia before the Greeks had any knowledge of him.

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authors, speaks of an Esculapius, son to Sydik, or the Just, and a princess of the family of the Titans.

The celebrated Marsham, whose opinion is an authority to the learned, mentions an Esculapius, king of Memphis; he was brother to the first Mercury, lived two hundred years after the deluge, and more than a thousand before the Grecian Esculapius. Eusebius likewise gives an account of an Egyptian Esculapius, a famous physician, who contributed greatly in propagating throughout Egypt the use of letters, which had been invented by Mercury.

It is in Phœnicia and Egypt then we must seek for the true Esculapius. Honoured as a divinity in both countries, his religious ceremonies were brought into Greece by means of colonies. They were first established in Epidaurus a city of Peloponnesus, and soon after the Greeks pretended that he was originally of their country; but as their mythology was very uncertain, his history is differently related. According to the poets he was descended from Apollo and Coronis, daughter of Phlegyas. Esculapius, the moment of his birth, was exposed upon a mountain, where he was nourished by a goat. The shepherd who discovered him, thought he saw the infant surrounded with rays of light, and carrying him home, delivered him to his wife Trigone by whom he was
I brought

brought up. When able to speak, he was placed under the tuition of the celebrated Centaur Chiron. His genius, lively and penetrating, enabled him to make great progress in the knowledge of herbs, and the composition of medicines. According to the custom of those times he practised both surgery and physic, and attained so great a degree of excellence that he was regarded first as the inventor, and afterwards as the god of medicine. The Esculapius, contemporary with Hercules and Jason, accompanied them in the expedition of the Argonauts, and rendered them essential service. A short time after his death he was honoured as a divinity, and being placed in heaven, formed the sign called the dragon. His descendants reigned over part of Messina: it was thence that his two sons, Podalirius and Machaon, went to the Trojan war. The poets pretended that the skill of Esculapius extended even to the raising of the dead; that Pluto complained of this to Jupiter, asserting that his kingdom became a desert; and that Jupiter to appease his brother, crushed the physician with a thunderbolt. We have already mentioned, that Apollo to revenge the death of his son, slew the Cyclops with his arrows. At Epidaurus, Esculapius was honoured sometimes under the form of a serpent, and sometimes under that of a man. His statue, from the hand of Thrasimedes of Paros,

was like that of Jupiter Olympius at Athens, of gold and ivory, but not more than half the size. He is represented sitting upon a throne, holding in one hand a wand, and reposing the other upon the head of a serpent. Round his temple were seen a number of pillars inscribed with the names of those who pretended to have received cures from him. The serpent and the cock were particularly consecrated to this deity. Esculapius was feigned to have proceeded under the form of a serpent, from the egg of a crow. A man having found means to introduce one of these reptiles into the egg of a crow, deposited it in the foundation of the temple building to the honour of Esculapius, pretending that he found it there, and that it was Esculapius himself under that disguise. This story gained credit with the people, who ran in crowds to pay their adoration to the god of health. The priests of this deity being well versed in the practice of medicine, and possessing the secrets of Esculapius, dispensed remedies to the sick, and attributed to their divinity all the honour of the cure.

The serpent became the symbol of Esculapius; it was likewise that of prudence, a quality so necessary in physicians. Titus Livius relates, that the Romans being visited by a pestilence, were instructed by the sacred books of the Sybils, to go and fetch Esculapius from Epidaurus.

For

For this purpose they deputed ambassadors, who received from the priests a tame snake, which they asserted was Esculapius himself.

It was solemnly embarked, and on the arrival of the vessel at an Island in the Tiber, the reptile escaped and concealed itself among the reeds. Thinking the God had chosen this place for his abode, they raised him a superb temple on the same spot, and bordered the whole Island with fine white marble, giving it the form, or rather the plan of a large vessel. It was thus that, in the four hundred and sixty-second year of the city, the worship of Esculapius was introduced at Rome.

We shall not conclude our account of this species of divinities without observing, that the Greeks and Romans granted divine honours to friendship. The former called it *Philia*; the latter represented it under the form of a young female, with her head uncovered, clothed in a simple dress, having this inscription at the bottom:

“ LIFE AND DEATH.”

On her forehead was written “ Winter and summer.” In her hand she held a scroll, inscribed “ Far and near.”

These expressions and symbols signify that friendship is ever young, is the same at all times, in absence and in presence, in life and in death; that she fears no dangers in serving a friend, and that

U for

for him she has no secrets. This last idea was expressed by one of her hands placed upon her heart. This picture, eloquent as it is, does not equal the expressions of Montagne, when bewailing the death of a friend he says, 'Since thou art gone, all to me is sorrow and regret; our hearts, our minds were one; we mingled our tears, our griefs were shared, our pleasures doubled, but now, my woes receive the addition of thy loss, and if some transient joy surprize my mind, I reproach myself, and think I rob thee of thy part.'

OF DEMI-GODS AND HEROES.

PRELIMINARY REFLECTIONS.

IN our preliminary reflections we have already said that the first families separated, and that numerous colonies having long travelled in hopes of finding more happy abodes, quickly sunk into the grossest depravity.

These colonies carried with them only a faint remembrance of ancient traditions; every day diminished their knowledge of the true God; the impetuous movements of the passions became the only guides, and man, being thus degraded, hurried

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on from error to error, till he at last arrived at that dreadful condition, when the belief in a just and powerful God, the dispenser of rewards and punishments, becomes only a source of terror to the wicked. It was then the guilty wretch, alarmed at every danger, at every peal of thunder, invoked the aid of doubt to snatch him from his cruel state, and dared advance that horrid blasphemy—"There is no God."

This last restraint once broken, ignorance and barbarity concluded what sin had begun. The degeneracy of parents was increased in their corrupted offspring. Virtue and Truth, unwelcome guests on earth, returned to heaven, and left their place to Vice. Slaves to their desires, no bounds restrained them. This sinful race, forgetful even of their Creator, could only produce hordes of robbers and assassins, and the weak, having no resource against the powerful, became unavoidably their prey.

However, as the property of guilt is only to increase its own misfortunes, and to pollute whatever it touches, experience, and the insupportable weight of misery, at last restored some morality to the world. The necessity of a protection superior to that of man was perceived; to heaven they directed their eyes in search of it; but the true God being no longer known, the elements, stars, and whatever appeared superior to human

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force,

force, became the objects of adoration. These divinities were not sufficient; by augmenting their number, they thought to increase their power. Amid the woes with which he found himself surrounded, retaining all his pride, man carried his madness so far as to adore even his fellow-creatures, who became formidable by their bravery, or assisted him in his necessities. The abuse of power soon compelled all to unite against it; the flames of war were kindled, and to the diseases, wants, and calamities with which nature daily threatened his frail existence, man added this cruel scourge. In the first engagements, courage attracted every eye; the timid and weak did not then pretend to dispute the first rank or its dangers with him who alone was capable of defending it; but when the victory was gained, cupidity, pride and ambition resumed their empire.

The triumphant and courageous would no longer be confounded with the vulgar; elevation gave offence; envy on one side, and ingratitude on the other, excited fury. The earth again was wet with human gore; and who can recount the blood it cost to convince mankind, that other laws were wanting than their outrageous passions. It soon appeared that war would be eternal; and this most terrible of arts became a study. Every one perceived, that he must sacrifice some portion of his pride to the more pressing necessity of obtaining

obtaining protection: rewards were assigned the conqueror, and the rank of each was determined by his strength and courage. This gave rise to emulation, which is inseparable from glory; and Glory, who would always be just in the distribution of her favours, compelled Admiration and Gratitude to crown him who returned with the greatest number of trophies, and showed himself most capable of defending others.

Such is the real origin of those kings and heroes, whom the weakness and folly of man pretended afterwards to rank with the divinities: such likewise is the origin of nobility, whose rights and honours, obtained by virtue and courage, can be disputed only by the cowardly and the base.

It would need a pen more eloquent and experienced than ours to mark out the exact time when men became civilized, and perceived the necessity of obeying well-regulated laws, which were to combat their inclinations and passions. Such an account would lead us too far from our subject; we shall content ourselves with observing, that in those dreadful times when the life of man was one tissue of crimes and misfortunes, he who first employed his strength and abilities in defence of the weak and innocent, must necessarily have obtained admiration and gratitude, whilst he who employed his victories only for the

gratification of his desires, must have excited detestation and horror. Real happiness was the reward of the former, whilst the latter could never enjoy one moment's repose. It was thus men learned by experience, that guilt brings its own punishment, and that virtue is its own reward.

This great truth once admitted, some happy families were to be found; their example was followed by others, societies were formed, and friendship came to increase their number. Strength and happiness, and the social qualities, must have increased in proportion as they became extended.

GENERAL REFLECTIONS UPON THE HISTORY OF GREECE AND THE TIMES CALLED HEROIC.

HEROISM had first its birth in Greece; it is in that country we must seek its origin; the Egyptians, it is generally acknowledged, had no worship for demi-gods.

This was a title they granted none among them; great men were no otherwise known to posterity than by being mentioned with admiration and praise. Here then we are presented with a new scene, and that darkness disappears in which the histories of the gods were involved. We shall still meet with much fiction, but it will be less absurd, and however fabulous at this time, it dis-

covers

covers a glimpse of historical light, which serves to explain those inventions of the imagination. Tombs transmit by tradition, from generation to generation, the remembrance of the illustrious men whose ashes they contain. Monuments and annual ceremonies remind posterity of the histories of those heroes whose memories they were intended to perpetuate. We are particularly convinced that these ornaments of the human race have actually existed, on seeing at particular times the games celebrated which they themselves had instituted. Before we proceed any further, we think it indispensably necessary to call the attention of our readers to the origin of a people, the most celebrated in the annals of history.

If Greece at first presents the appearance of ignorance and barbarity, it is presently seen to become civilized and populous, to form monarchies, and particularly distinguish itself in the cultivation of the arts and sciences. It was by the Greeks, that poetry, eloquence, architecture, sculpture, and painting, were carried to the greatest possible perfection. It is to this people, in short, we are indebted for our most perfect models of every kind. In taking a cursory view of the original condition of the Greeks, we see them pass from a state of savage barbarity to a civilized rational life; they quit caves, hollow trees, and

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forests,

forests, to inhabit cottages, towns, and cities. By some chiefs of enlightened colonies were introduced among them arts, sciences, laws, and religious ceremonies. Improving upon the instruction they had received, they surpassed their masters, and saw their own country produce heroes whose names became immortal. It is then we come to the histories of Perseus, Bellerophon, Hercules, Theseus, Castor, Pollux, and numberless others, whose wonderful exploits have been the constant theme of their poets, and are to this day represented on our stages.

We learn at the same time the first institution of those games and feasts which rendered Greece so famous.

The country, now known to us by the name of Greece, had not always the same extent as when subject to the Romans. It has frequently even changed its name. The Hebrew text of the sacred scriptures every where calls it Javan, and in the Septuagint version it is styled Hellas, or Hellene, from Hellenus son of Deucalion, who reigned in Pthia, a country of Thessaly, and gave his name to all Greece. It is remarkable that the Hebrew name Javan, having no determined pronunciation, resembles that of Ion; and the first known Ionians were in Greece, probably even they were the first inhabitants of it. The Phœnicians, the greatest navigators in the world, carried their

commerce into Greece, and particularly taught them the art of writing, which they first discovered. The Egyptians likewise sent colonies there. This prudent people, who enjoyed all the blessings of a good government, and all the advantages which can be derived from the arts and sciences, taught them to seek peace and repose under the protection of a monarch. They explained to them the necessity of good laws, and of inspiring men with the fear of the divinity; unhappily they were themselves in error, and introduced only their own religion and fictitious deities.

We have already mentioned in the first part of this work, the profound ignorance of the Greeks concerning their origin.

This, however, was equalled by their vanity; they pretended to be the first and most ancient of people, and in consequence assumed the title of Autoctones, that is, born in the very country, regarding themselves as the fathers and instructors of every other people. The resemblance which the names of their heroes bore to those of foreign nations, appeared to their self-conceit proof sufficient of this. What we know with certainty is, that Javan, son of Japhet, known to the Greeks under the name of Japetus, had the west for his portion. It is from him are descended the Ionians and all the Grecian nations. After the dispersion
which

which happened at the Tower of Babel, this ancient patriarch led a colony into the west, but the particular place where he fixed his residence is unknown. It is thought to have been Asia Minor, from whence his descendants crossed the Bosphorus of Thrace, and passed into Greece.

These were, without doubt, the first inhabitants of that country; and this is the Japetus so much spoken of by the ancient poets and historians.

According to Pausanias, Pelasgus was the first extraordinary man who appeared in Greece; he surpassed his contemporaries in stature, strength, courage, comeliness of person and beauty of mind. His residence was in Arcadia, where he taught the people to build cottages as a defence against the inclemencies of heat and cold; to clothe themselves with skins, and to feed on the fruit of the beech tree. To recompence his signal services, he was regarded as chief and king of the country. So much was his memory respected, that the country he inhabited was from him called Pelasgia. His children, witnesses of his glory, followed his example, and the grateful people intrusted the whole power of the state in their hands.

Three generations after Pelasgus, Arcadia could boast of an immense population, and a great number of cities. This is the account Pausanias gives of the first inhabitants of Greece. Some time
after,

after, Egyptian and Phœnician colonies came to settle in this country, and changed its manners, customs and religion.

The descendants of Javan and Pelasgus were not sufficient to people this vast and fertile country. Phœnicia and Egypt lying near the places first taken possession of by the children of Noah, sent colonies of their too numerous inhabitants in search of new abodes: these came into the west, bringing with them their arts, customs, laws and religion.

The grossest idolatry at that time prevailed throughout Greece; their gods had not even names, so that the people easily accommodated themselves to the divinities of these orientals, to whom they were indebted for their civilization and increase of happiness.

The most distinguished leaders of these colonies were Inachus, Cecrops, Deucalion, Cadmus, Pelops, and some others; the different colonies formed the kingdoms of Argos, Sicyon, Athens, Thebes and Lacedemon. An exact and general account of the first establishments in Greece would exceed the limits we have prescribed ourselves in this work, and even divert us from our object. We shall confine ourselves then to such remarks as prove that the most celebrated heroes and demigods, mentioned in fabulous history, have actually existed.

KING-

KINGDOM OF ARGOS.

THE most authentic historical researches prove that Inachus quitted Phœnicia and came into Greece, where he founded the kingdom of Argos, about one thousand eight hundred and eighty years before the Christian æra. He settled in the country called Peloponnesus, he deepened the bed of the river Amphilochus, which used frequently to overflow, and bestowed on it his own name, which, according to the custom of those times, gave occasion to the report, that he was the tutelar deity of that river. The kingdom of Argos had a long succession of monarchs: the nine first, called Inachides, were Inachus, Phoroneus, Apis, Argus, Chriofus, Phorbas, Triopas, Sthenelus and Gelanor.

The second son of Inachus and brother to Phoroneus was called Egialus, and founded the kingdom of Sicyon.

It is useless to give a list of the kings of these different countries; their existence and order of succession may be proved from all the histories of Greece. We shall notice, however, Danaus, contemporary with Moses; he quitted Egypt with his family and came into the kingdom of Argos, under the reign of Gelanor, ninth king of that country, who was of the race of the Inachides.

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The beginning of this sovereign's reign was full of trouble, which Danaus took advantage of to gain over a considerable party, and dethrone his benefactor.

The Inachides then gave place to the Belides. Danaus had by different wives fifty daughters. The sons of his brother Ægyptus were the same in number. These latter having learned that their uncle was possessor of a throne in Greece, embarked for the purpose of demanding their relations in marriage. Danaus dared not refuse, but every thing inspiring this usurper with suspicion, he gave orders to his daughters to assassinate their husbands the first night of their nuptials. We have already related that Hypermnestra alone spared her husband, Lynceus. This prince made war upon Danaus, whom fear and remorse for his crime determined at last to yield him the crown.

The successors of Lynceus were Abas, Prætus and Acrisius, whose daughter, Danae, was the mother of Perseus, so famed in fable, of whom we shall shortly speak.

This same Perseus, having unintentionally slain his grandfather, Acrisius, quitted the kingdom of Argos and went to settle in Mycenæ. This extract is sufficient to prove that by recurring to history, we shall find the epochs when these persons lived, who were so celebrated in the fictions of the poets.

OF

OF THE HEROIC, OR FABULOUS TIMES.

BOTH ancients and moderns agree, that the heroic, or fabulous times, extended from the time of Ogyges to the re-establishment of the Olympiads, the period at which begin the historical times. The duration of this space is not precisely determined; the greater part of the learned fix it at one thousand six hundred years, but it is with equal confidence and respect we adopt the calculation of the illustrious Newton, who has brought it nearer the vulgar æra by about five hundred years, and computes its duration to have been twelve or thirteen centuries. The Parian marbles, the most authentic monument of ancient chronology, serve as a guide from the time of Cecrops to the Olympiads, without exactly determining the length of the heroic times.

To assist the memory we shall again repeat the celebrated division of time according to Varro.

He divided it into the unknown, the heroic or fabulous, and the historical.

The first comprehended all that passed before the deluge of Ogyges: this period gave birth to the gods mentioned in the first part of this work.

The second extended from Ogyges to the establishment of the Olympiads: it was then lived

the demi-gods and heroes: in this second space likewise we meet with the marbles of Paros, or Arundel.

Lastly, the third division, called the historical, commences at the establishment of the Olympiads.

The times called by Varro unknown, were actually so by the Greeks, who were at first a vagrant uncivilized people; but the eastern nations, who enjoyed all the advantages of the arts and sciences, were much better acquainted with these remote periods. Inachus, by leading colonies into Greece, introduced his knowledge likewise among the barbarous people of that country.

It will appear in the course of this work, how easy it is to distinguish truth and history from the marvellous, and the fictions of the poets.

DELUGE OF OGYGES.

THIS deluge is so celebrated, that it is indispensably necessary to give some account of it.

The Greek historians say, that Ogyges reigned over Attica and Bœotia, at the time Phoroneus was king of Argolis; and that this was the period of that deluge which was called by his name.

St. Augustine in his book styled *The City of God*, has transmitted some valuable remarks upon Grecian

Grecian antiquity. These confirm the opinion, that the deluge happened under Ogyges, and add, that it was about one thousand six hundred and ninety-six years before the Christian æra. This deluge must not be confounded with that which was universal. We learn from the ancients that Bœotia was a country surrounded with mountains. The centre formed a valley, in the middle of which stood a lake which had no other means of discharging itself but by subterraneous channels, the waters running through mount Ptous. The great bodies of earth and mud carried along by the river Colpias (which empties itself into the lake) probably choked up these subterraneous passages, so that the waters finding no issue, rose to a height the more considerable as their quantity was increased by the fall of heavy rains. In consequence, Bœotia was soon entirely under water.

Voëser, in his journey into Greece, after having attentively examined the country, assures us, that no other cause can be assigned for this celebrated deluge. An event so extraordinary was, by the poets, related with their usual exaggerations. It gave rise likewise to numerous conjectures among the learned. Some fathers of the church, in their writings against idolatry, appear to think that this deluge was nothing else but the passage of Moses across the Red Sea. But it appears certain that Ogyges lived before the Hebrew legislator, and that

that this deluge must be accounted for in the manner just mentioned.

MARBLES OF PAROS.

THE marbles of Paros being one of the most valuable and authentic monuments recorded in history, it would be unpardonable to pass them over in silence.

The first epoch of this chronicle begins at the arrival of Cecrops in Greece, from which time the history of that country is entitled to our confidence.

This public monument, commonly called the Marbles of Paros, is a series of pieces of marble, containing a chronology of the principal events which happened in Greece. It begins at Cecrops, and ends at the period when Diognetes filled the office of Archon, including a period of one thousand three hundred and eighteen years. It was made by public authority for the use of the Athenians sixty years after the death of Alexander, and in the fourth year of the 128th Olympiad. The dates which it fixes making no mention of the Olympiads, it appears certain that these latter were not used to determine chronology, and that the marbles of Paros were alone employed for that purpose.

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Timeus

Timeus of Sicily, in his history, appears to be the first writer who counted by olympiads; he did not write till 66 years after the death of Alexander.

The marbles of Paros, we may conclude then, are the most valuable and authentic monument of antiquity extant. They derived their name from the circumstance of their having been discovered in the island of Paros. They were afterwards sold to lord Arundel, whose name they now bear, and constitute one of the finest ornaments of the public library at Oxford. Unhappily they are much injured in many parts, and frequently it requires great pains and attention to read even a few words in some of the epochs they contain. Three learned men, Seldon, Lydiat and Prideaux, have laboured to elucidate and supply, as far as possible, the obliterated text.

KINGDOM OF ATHENS.

THE interpreters of the Arundelian marbles inform us, that it was in the reign of Tripas, seventh king of Argos, that Cecrops came from Egypt to establish himself in Attica. He espoused the daughter of Acteus, after whom the country was called; and built the twelve towns which composed the kingdom of Athens. Here he introduced

duced the laws and religious ceremonies of his country, particularly those of Minerva, so honoured at Sais from whence he came. These facts are attested by all antiquity.

It was he, says Eusebius, who first gave the name of God to Jupiter, and raised him an altar.

The great resemblance between the laws given by this prince to the Athenians, and those of the Hebrew people, incline us to believe, that he had learned them of the Israelites during their residence in Egypt.

The poets gave Cecrops the name of Diphyes, that is, composed of two natures. The fable likewise represents him as half man and half serpent. The origin of this name, and method of describing him, was simply an allegory, to express the Egyptian and Grecian languages, both of which were spoken by Cecrops with equal fluency. It was this prince who established the marriage laws, and polished the manners of the Pelasgi, by instructing them in the Egyptian customs. It has been clearly demonstrated, that Athens, the seat of arts, sciences and politeness, first received her knowledge from Egypt. Cecrops collected the inhabitants of the country, taught them to form a permanent establishment, and built a fortress, which from him was called Cecropia. The kingdom of Athens lasted more than four hundred years, and had seventeen kings; Cecrops, Cranaus, Amphictyon, x 2 Ericthonius,

Erichthonius, Pandion the first, Erectheus, Cecrops the second, Pandion the second, Ægeus, Theseus, Mnestheus, Demophon, Oxyntes, Aphydas, Thy-mætes, Melanthus, and Codrus, who devoted him-self for his country.

Cranaus, a native of the country, succeeded Cecrops, and reigned nine years. The Parian marbles inform us, that under his reign the Areo-pagus, established by Cecrops, pronounced judg-ment between Neptune and Mars, of which we have given an account in a former part of this work. From the same marbles we learn, that the deluge of Deucalion, which will presently come under observation, happened in the fourth year of this prince's reign. After Codrus, the city was governed by perpetual magistrates, called Archon-tes. The history of the first kings of Athens, down to Demophon, abounds in fiction; but the chronology of each of these reigns is certain, as the principal events which occurred during these periods are recorded by the marbles, and their epochs fixed.

It was about one thousand and ninety-five years before the Christian æra, says Mr. de Bossuet, that Codrus, king of Athens, devoted himself for his country, and procured them victory by his own death. His children, Medon and Nileus, disputed the empire with each other, on which occasion the Athenians abolished royalty, and declared Jupiter alone

alone king of Athens. They created governors, or perpetual presidents, called Archontes, who were obliged to render a strict account of their administration. Medon, son of Codrus, was the first who exercised this office, which continued in his family a long time.

The Athenians dispersed their colonies over that part of Asia Minor which was called Ionia; the Æolian colonies settled about the same time, and Grecian cities were soon founded throughout all Asia Minor.

KINGDOM OF LACONIA, OR LACEDÆMON.

THE kingdom of Laconia was founded during the reign of Cecrops, by Lelex, who gave it the name of Lelegia.

The first dynasty of the monarchs of this country consisted of twelve. Eurotas, who gave his name to the principal river of that country, was the first. Lacedæmon, his brother, succeeded him, and gave his name to the capital, and to the whole kingdom.

The third was Amyclas, who built a new city called after his own name. It will be sufficient to name the remainder, who were Argalus, Cynortas, Œbalus, Hippocoon, Tyndarus, Castor and Pol-lux, sons of Tyndarus, and brothers of Helen;

Menelaus, son of Atreus, who obtained the crown in right of Helen; Orestes and Hermione, the former son to Agamemnon, the latter daughter to Menelaus and Helen; and lastly, Tisamenes, son of Orestes.

It was during the reign of this prince, that the Heraclides, descendants of Hercules, entered Peloponnesus and possessed themselves of Argos, Mycænæ, and Lacedæmon. Eurysthenes, son of Aristodemus, afterwards mounted the throne, and began the second dynasty of Spartan kings, who were called Agides, from Agis his son.

DELUGE OF DEUCALION.

WE have already mentioned, that according to the Arundel marbles, it was under the reign of Cranaus that the deluge of Deucalion happened.

These same marbles prove, that when the waters subsided, Deucalion went to Athens to return thanks to the gods for his preservation. He offered sacrifice to Jupiter in a temple which he raised to his honour. This temple still existed in the time of Pisistratus, who rebuilt it at a vast expence, and it afterwards became one of the seven wonders of the world, under the name of the temple of Jupiter Olympus.

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The deluge of Deucalion appears to have proceeded from the same causes, as the deluge of Ogyges. The poets however rendered it much more famous; but we must remark, that the tradition of the universal deluge having been preserved by every people, though in a confused manner; the remembrance of this terrible event was renewed in their minds, wherever they were witness to any remarkable inundation. It was in imitation of this tradition, that they have exaggerated the description of every particular deluge. The imagination of the poets could never exceed an event, the remembrance of which still excited terror; but as they loved to appropriate all to their own purposes, without troubling themselves with epochs, or paying any attention to the truth, they united in their descriptions whatever had been transmitted to them by tradition.

ARRIVAL OF CADMUS IN GREECE.

ABOUT one thousand three hundred and fifty years before the Christian æra, Cadmus departed from the coast of Phœnicia, and the environs of Tyre and Sidon, with a colony to form a new establishment in Greece. He first took possession of part of Bœotia, built a fortress, which from him was called Cadmeum, and made this the seat

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of his new empire. He experienced, however, great resistance from the inhabitants of the country; the Hyantes in particular opposed him with the greatest courage; but being completely defeated in a pitched battle by Cadmus, they were obliged to abandon their country. This example, striking terror into the Æolians their neighbours, they submitted to the conqueror, and received his laws, customs and religion, which they soon found preferable to the barbarous practices of Greece. From that time the Æolians and Phœnicians uniting, became one people.

Such is the abridged history of this colony; but we find it so intermixed with fiction, that it is almost impossible to discover the real truth. Every historical research into antiquity proves, that Europa, sister of Cadmus, passed from Phœnicia into the Isle of Crete, in a vessel carrying the figure of a bull on the prow. It is from this the Greeks have invented the story of Jupiter having transformed himself into that animal to carry off Europa. Some of the ancients say, that this princess was carried off by pirates; that Agenor, her father, king of Phœnicia, sent in search of her Cadmus and two other princes, named Cilix, and Phœnix; that Cadmus stopped in Bœotia as we have already said; Cilix settled in that part of Asia Minor, afterwards called Cilicia; and Phœnix passed into Africa. According to ancient writers, Cadmus first introduced

duced the use of letters into Greece; this appears certain, that the ancient Greek characters perfectly resembled those of the Phœnicians. Besides the alphabet, till then unknown in Greece, Cadmus brought the religious ceremonies of the Egyptian divinities, particularly those of Osiris and Bacchus, which were confounded together. We again repeat it, that the more attentively we examine history and ancient monuments, the more evident it appears that it is to Phœnicia and Egypt the Greeks are indebted for their laws, customs, religion, arts and sciences.

ARRIVAL OF PELOPS IN GREECE.

THE last renowned stranger who arrived in Greece before the taking of Troy, was Pelops, son of Tantalus, king of Lydia. This prince, compelled to fly his country on account of the war declared against him by Tros, in revenge for the violence offered to Ganymede, took refuge in Greece, where he espoused Hippodamia, daughter of Œnomaus, king of Pisa. On the death of his father in law, he ascended the throne, and gave name to the peninsula since that time called Peloponnesus, but his dominions extended much farther; he was one of the most powerful princes of Greece. He had two sons, Atreus and Thyestes, remarkable for their mutual hatred. Atreus was

was father of Agamemnon and Menelaus, who assisted in the taking of Troy.

The descendants of Pelops reigned at Mycænæ till the return of the Heraclides.

CAPTURE OF TROY.

THIS epoch is one of the most celebrated in history. It was at the time of this famous siege that Greece produced the major part of those heroes, who will occupy a distinguished place in the remainder of this work. We think it sufficient to mention this remarkable event, and shall confine ourselves to the account which the illustrious Mr. de Bossuet gives in his discourse on universal history.

“ The city of Troy was twice taken, first under Laomedon, its third monarch; and afterwards under his son Priam—having sustained a siege of ten years. This epoch of the capture of Troy, which happened about three hundred and eight years after the departure of the Israelites out of Egypt, and one thousand one hundred and eighty-four before the Christian æra, is worthy observation, as well from the importance of so great an event, celebrated by the two greatest poets of Greece and Italy, as from its being the period which produced whatever is remarkable in the times called Fabulous or Heroic;

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Fabulous,

Fabulous, from the fictions in which the history of those times is involved; and Heroic, from those called by the poets the offspring of gods and heroes. The epoch of their lives cannot be remote from this capture, for in the time of Laomedon appeared all the heroes of the golden fleece, Jason, Hercules, Orpheus, Castor and Pollux.

“ In the time of Priam, we meet with Achilles, Agamemnon, Menelaus, Ulysses, Hector, Sarpedon son of Jupiter, Æneas son of Venus, (acknowledged by the Romans as their founder), and many others, from whom the most illustrious families, and even whole nations, made it their glory to be descended. This then is the period which produced whatever is most beautiful and authentic in the times called Fabulous.” These are the principal epochs when the heroes flourished who will now engage our attention.

OF HEROES.

ILLUSTRIous men were frequently described by the ancients as giants, or at least as men of an extraordinary stature. Homer and the other poets make them use javelins which would have required the strength of four ordinary men to brandish.

It

It has been already observed, that the Egyptians had a custom of judging kings, generals and every person of distinction after death. If virtuous, their memory was preserved, and revered; but the Greeks first rendered them divine honours: It is likewise from their language that the word hero is derived; a word whose origin is differently explained. Some of the ancients supposed it to come from *eros*, love, to signify that heroes were the sons of a mortal and an immortal; but St. Augustine in his researches into idolatry, proves, that the word hero comes from the Greek word *Hera*, a name given to Juno. One of the sons of this goddess was called Hero, and this appellation was afterwards used to express men illustrious for their courage and exploits. This is the etymology most generally adopted. The name of Hero was at first only given to such as were descended from a divinity and a mortal, but it was afterwards conferred upon all who acquired any celebrity. Ancient philosophy taught, that after death the souls of great men were received into the abode of the gods, and this opinion gave rise to the practice of adoring them.

The worship of the gods and that of Heroes was by no means the same; to the divinities they offered sacrifices and poured out libations, but they contented themselves with celebrating funeral games.

games to the honour of Heroes, during which they sung their most illustrious achievements.

In several temples dedicated to Hercules, sacrifices were offered to him under the name of Olympian Hercules, and in the same temples they celebrated his funeral ceremonies in quality of Hero.

The Arcadians, Messenians and Thebans, at first sacrificed only to the gods; but afterwards they invoked the Heroes of their country. It was generally believed that the latter concurred with the gods in punishing impiety. Heroines enjoyed the same honours as heroes; their tombs were in no respect different; both were erected in the middle of some wood, which from that time became sacred, and was called *Lucus*. There were certain periods when they resorted hither to make their offerings, and perform libations.

It is extremely difficult to fix the precise period at which Heroes began to receive divine honours. The ancients say nothing positive upon this point. Some learned moderns agree in believing that it may be traced up to Cadmus. They remark, that this prince having brought into Greece the laws, customs and manners of the Egyptians and Phœnicians, introduced at the same time the practice of honouring or branding the memory of distinguished characters. The Greeks, naturally fond of imitating others, wished in the same manner to honour the funerals

funerals of their relations by feasts, invocations and offerings; they first erected to them magnificent tombs, which they visited annually to pour out libations; to these they afterwards added statues and altars; and tombs were at last seen transformed into temples. Every individual had the right of paying these duties to his ancestors, and even of rendering them honours; but frequently their fame extended not beyond the family; they were their Penates or household gods, and from their obscurity unknown to the rest of the world; but it was not the same with great men; they were honoured by cities, kingdoms and mighty nations, who thought they owed this tribute to their services and illustrious actions. They were by public acts declared protectors of the people among whom they had lived; frequently they were adopted by other countries, and their worship became as famous and extensive as their reputation. Individuals could only raise to their relations simple tombs, in form of altars, which were never public. Monuments raised to Heroes of countries, resembled the temples of the gods; and to add solemnity to the respect they paid them, they established to their honour mysteries, ceremonies, and colleges of priests appropriated to their service. The number of Heroes and Heroines being almost beyond calculation, it would be impossible to give the histories, and hardly even the names of all those whom

whom Greece and Italy either regarded as divinities, or dignified with distinguished honours; but we shall be careful to give an account of the most celebrated, and class them as far as possible according to the order in which they lived; for which purpose, we shall begin with the history of Perseus, that appearing to us to be the most ancient.

HISTORY OF PERSEUS.

PERSEUS was of the blood of Danaus, the usurper or conqueror of the throne of Gelanor, king of Argos.

Acrisius, grandfather of Perseus, had an only daughter, named Danaë. Having learned from the oracle, that he should have a grandson who would deprive him of his life and crown, he confined his daughter in a brazen tower, rejecting the offers of all who sought her in marriage. Prætus, brother of Acrisius, who took upon him the surname of Jupiter, (according to a practice which we mentioned in the history of that god,) found means to corrupt the fidelity of his niece's guards, gained admittance into the tower, and married her. The birth of Perseus discovered the mystery.

Acrisius, more terrified at the prediction of the oracle than sensible to paternal tenderness, exposed Danaë and her infant in a crazy boat upon the

the wide ocean; this being long driven at the mercy of the winds, stopped near the island of Seriphus, one of the Cyclades, in the Ægean sea. Here the mother and child were favourably received by Polydectes, king of that country, who even bestowed great pains on the education of the young prince; but afterwards, conceiving an affection for Danaë, and fearing the presence of the young Perseus (whose every action announced that he would one day become a hero,) he sought some pretext for sending him away. The one which he adopted, was to give it out that he proposed marrying a Grecian princess; and to celebrate his nuptials with the greater splendor, he invited all the neighbouring princes, desiring them at the same time to bring the most rare productions of their country. It was then that to procure the absence of the young Perseus, he ordered him to go and fetch the head of Medusa, one of the Gorgons. Such is the beginning of the history of Perseus. We shall give the fabulous account of him, and it shall be seen how nearly they resemble each other.

Perseus, son of Jupiter and Danaë, was born in a brazen tower, which had been built by Acrisius, king of Argos, to confine his daughter Danaë, hoping by this means to prevent the accomplishment of an oracle which had predicted that he should be deprived of his life and crown by his own grandson. Jupiter, metamorphosed into a
 shower

shower of gold, penetrated into the tower, and not long after, Perseus was born. The guards reported that Jupiter had eluded their vigilance; but Acrisius refusing to listen to their story, put to death the nurse of Danaë, and enclosed his daughter and her child in a chest, which was thrown into the sea. Driven by the waves towards one of the Cyclades, this chest was picked up by Dictys, brother of Polydectes. By the king of the country Danaë and her son were most hospitably received; and Perseus was brought up in his court; but as this hero grew up, he gave umbrage to Polydectes, who dismissed him his court, and exposed him to the most imminent danger, by sending him to kill Medusa and bring him her head. On this occasion the gods themselves came to his assistance; Minerva lent him her mirror, or rather ægis, which served as his shield; Mercury lent him his wings, and his scymeter, forged by Vulcan; and Pluto accommodated him with his helmet. By the help of the wings he could transport himself wherever he pleased; and the helmet and mirror enabled whoever possessed them to see all, but remained himself invisible.

Thus powerfully succoured, Perseus surprised Medusa, and severed her head from her body.

The cruelty of Acrisius, however, could not prevent the accomplishment of the oracle. He

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fell by the hands of Perseus, in the manner which we shall hereafter mention.

This part of the fable of Perseus too nearly resembles his history to need any explanation. We shall only observe that his armour, so celebrated by the poets, was nothing but an allegory.

By the wings of Mercury, we are to understand the vessel which carried Perseus to the coast of Africa. The helmet of Pluto, which he wore upon his head, expressed the secrecy necessary to secure success to his enterprise; and the shield of Minerva was the symbol of prudence, a quality he so much stood in need of. We shall continue the history and fable of Perseus in relating what we meet with in mythology concerning Medusa, the Gorgons and Andromeda.

FABLE OF MEDUSA AND THE GORGONS.

PHORCUS, says Hesiod, had by Ceto two daughters, Pephredo and Enyio, born with white hair.

He was likewise father of the Gorgons, who reside at the extremity of the world, beyond the ocean, near the abode of night. Their names were Stheno, Euryale and Medusa; this last was mortal, but Euryale and Stheno were immortal, and enjoyed perpetual youth. - The god of the ocean

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was struck with the charms of Medusa, but this did not prevent her tragic end; while sleeping she was surprised by Perseus, who cut off her head, from the blood of which proceeded the hero Chrysaor, and the horse Pegasus—Chrysaor derived his name from a golden sword which he held in his hand when born—He married Callirhoe, daughter of Oceanus, and was father of Geryon, a famous giant, having three heads.—Pegasus was so called from being born near the ocean. At the very instant of his birth, he struck the earth with his foot, and immediately produced the fountain Hippocrene, so celebrated by the poets; then quitting the earth, he ascended to the residence of the gods, where he inhabits the palace of Jupiter, and is employed in transporting thunder and lightning.

Æschylus, in describing the daughters of Phorcus, says, they had but one eye and one tooth, which they made use of alternately. This tooth for strength surpassed the tusks of a boar; their hands were brass; their hair was formed of snakes, and their look was instant death. Pindar says, that the Gorgons transformed into stones those who looked on them, and Perseus, to revenge himself on Polydestes, and the inhabitants of the isle of Seriphus, changed them into stones, by presenting to them the head of Medusa.

He represents Minerva assisting Perseus whilst

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he approached Medusa, and relates, that the goddesses surprised at the melody which proceeded from the groans of the Gorgons and the hissing of the serpents, invented a flute in imitation of them, and bestowed it on mankind. He adds, that Minerva having broken the horse Pegasus to the bridle, gave it Bellerophon when going to combat the Chimæra. This hero wishing to ascend even to the skies, was thrown headlong to the earth, and his courser placed among the stars.

Ovid in his *Metamorphoses* speaks of the extreme beauty of Medusa; he says she was famous for her fine hair. Neptune, smitten with her charms, declared his passion to her in the temple of Minerva. The goddess, irritated at this profanation, changed her locks into snakes, and assisted Perseus to surprise and conquer her. Pegasus being produced in the manner we have already related, was mounted by Perseus, who flew towards Mauritania, where he revenged himself on Atlas, who had refused him the rights of hospitality, by changing him into a mountain of the same name. From thence he directed his course into Ethiopia, where he delivered Andromeda from a sea monster, which was on the point of devouring her. He likewise transformed into stones Phineus his rival, and the soldiers that accompanied him, by shewing them the head of Medusa: in all his expeditions it was
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of service to him, and he at last gave it to Minerva, who placed it in the middle of her ægis.

To these stories Ovid adds, that Perseus having killed Medusa, took flight over the plains of Lybia, and that the drops of blood which fell from the Gorgon's head were changed into serpents. Such is the origin he gives to the venomous reptiles which are met with at every step in that country.

STORY OF ANDROMEDA.

OVID in his *Metamorphoses* says, that Calliope, mother of Andromeda, having irritated the Nereids by presuming to compare herself with them in beauty, drew down their vengeance upon the whole country. The oracle of Ammon being consulted, returned for answer, that to appease their anger Andromeda must be exposed to a sea monster. The unhappy princess was bound fast to a rock, and now almost within the jaws of the devourer, when Perseus mounted on Pegasus perceived her from aloft in the air, flew to her relief, slew the monster, broke asunder her chains, and restored her to her parents. Andromeda had been promised in marriage to him who should deliver her; Perseus espoused her, but during the nuptials, Phineus, nephew of Calliope, to whom
before

before her delivery she had been betrothed, presented himself with a troop of armed followers in the banqueting hall, and began a most bloody combat.

Perseus seeing himself in danger of being overpowered by numbers, and willing to punish more effectually this cowardly attack, metamorphosed them into stones by presenting to them the head of Medusa.

After this engagement, he conducted his wife to the isle of Seriphus, where he delivered his mother from the addresses of Polydectes, whom he fought and slew. He afterwards vanquished Prætus; who had dethroned Acrisius, father of Danaë.

It was then the Oracle was fulfilled. Acrisius being informed that his grandson Perseus was returning triumphantly to Argos, went as far as Larissus, on the river Peneus, to meet him.

He arrived while they were engaged in the game at quoits, at that time much in use; Perseus wishing to display his strength, discharged his quoit, but so unfortunately, that he struck his grandfather, Acrisius, dead on the spot. Perseus, unable to forgive himself for this involuntary action, stayed a very short time at Argos. He engaged Megapenthus, son of Prætus, to exchange kingdoms with him, and went to found Mycenæ, which became the capital of his new dominions.

Such

Such is the fabulous account of Perseus, which we find continually intermixed with his history.

This hero, during his life, was a great patron of letters, and built an academy upon Mount Helicon. From these two motives, joined to the lustre of his actions, he was by the poets exalted to the heavens; they honoured him as a demi-god, and assigned him, and the family of his wife, places among the constellations, under the names of Perseus, Calliope, and Andromeda.

The monster which was to have devoured Andromeda was represented by the sign called the whale. The recital of the actions of this prince abounds in the supernatural, and as his conquests and expeditions had been executed with equal wisdom, rapidity and success, it was pretended that the gods had lent him their arms; Mercury his wings, to express the velocity of his progress; Pluto his helmet, the symbol of that prudence and discretion, which taught him to observe the most profound secrecy; and Pallas her buckler, to mark the good fortune which protected him from every danger.

This prince had a temple at Athens. Argos and the Isle of Seriphus only honoured him as a hero.

EXPLANATION OF THE FABLES WHICH ARE CONNECTED WITH THE HISTORY OF PERSEUS

PERSEUS on his return to Greece, rendered thanks to the gods for the success of his expedition. He consecrated the prow of his ship, and placed it in the temple of Jupiter on Mount Olympus.

This prow represented a horse, and the vessel was called Pegasus. Olympus was supposed to be the residence of the gods. These two circumstances the poets embellished by saying, that Pegasus remained only a moment upon earth, and then directed his flight towards the residence of the gods. Perseus consecrated some other parts of his vessel in the temple of Apollo, upon Mount Parnassus.

This temple the poets described as the common habitation of Apollo and the Muses. They represented the genius of poetry under the form of a flying horse, which surmounts all obstacles; and the fountain Hippocrene, which Pegasus caused to spring from the Earth by a blow with his foot, is intended to express, that the productions of genius are never marked with the servile stamp of labour, but resemble pure and crystal streams supplied from an abundant fountain.

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The learned were much divided in their opinions concerning the Gorgons. Diodorus pretends that they were warlike women who inhabited Lybia, near the lake Tritonide. They were frequently at war with the Amazons their neighbours. In the times of Perseus they were governed by a queen named Medusa. This hero defeated them, and slew their queen; but Hercules alone was able entirely to exterminate them. By some ancient authors, the Gorgons are represented as warlike women of great beauty. Admiration at the sight of them banished all idea of defence, and they availed themselves of this advantage to attack and defeat their enemy. This fatal effect of their beauty, the poets described by saying, that their looks converted into stone, and deprived of motion.

Pliny, the naturalist, paints them as uncivilized females, extremely formidable. Near the Western Cape he says are the Gorgates, formerly inhabited by the Gorgons. Hanno, general of the Carthaginians, having penetrated into their country, met with women who in speed equalled the swiftness of a horse, or even a bird. He took two of them who were covered with hair. Their skins were hung up in the temple of Jupiter at Carthage, where they remained till the destruction of that city.

Pausanias

Pausanias mentions an historian, who gives a similar account. He imagines Medusa to have been a barbarous woman of surprising strength, who was conquered by Perseus.

Mr. Fourmont, by consulting the eastern languages, finds in the names of the Gorgons, those of three vessels which carried on a trade along the coast of Africa, where they met with gold, elephants' teeth, horns of different animals and precious stones. These commodities were afterwards brought into the ports of Phœnicia; this, says he, is the explanation of the tooth, horns and eye which were common to the three Gorgons. These vessels had prows which represented monsters; Perseus met, engaged and captured them; his vessel was called Pegafus, and carried a flying horse at her head. When this prince arrived in Greece with immense riches, there were great rejoicings for his return, and the poets invented the fable of Medusa and the Gorgons. These explanations are sufficient to show the lengths to which their imaginations led them, when the poets wished to describe the illustrious actions of those heroes whom they considered as their friends and protectors.

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BELLEROPHON AND THE CHIMÆRA.

BELLEROPHON, according to Homer, was son of Glaucus, king of Corinth, and grandson to Sisyphus. He was first called Hipponous, but having killed his brother, or some other Corinthian of distinction, named Beller, they gave him the appellation of Bellerophon, murderer of Beller.

Compelled to fly to Argos, he was there favourably received by Prætus; but Antœa or Sthœnobeia his wife, unable to procure a return of the tender sentiments she entertained for Bellerophon, accused him to her husband of an attempt to seduce her. Enraged at such an insult, he first proposed to put him to death; but out of respect to the rights of hospitality he sent him to Iobates, king of Lycia and father of Sthœnobeia, with a letter, importing a desire that he should find means to make away with the bearer. The hero set out under the protection of the deities, guardians of innocence, and arrived safely in Lycia, on the banks of the river Xanthus. Iobates received him with joy, and according to the custom of those times, celebrated feasts during nine days, in gratitude to the gods for the arrival of the young prince.

The tenth day he read the letter of Prætus, and
unwilling

unwilling himself to shed the blood of Bellerophon, he sent him to combat a frightful monster called Chimæra, which laid waste the country.

This monster was of immortal descent; it had the head of a lion, the body of a goat, and the tail of a dragon; it vomited from its mouth volumes of fire and smoke. The young hero however, assisted by Minerva, who brought him the horse Pegasus, slew it with his arrows. After this defeat of the Chimæra, and several other expeditions from which he always returned victorious, Iobates, convinced of his innocence, gave him in marriage his daughter, Philonoe, and declared him successor to his throne. Sthœnobeia seeing all the crimes she had engaged in ineffectual, stung with shame and remorse, terminated her existence by poison. After the death of Bellerophon, the poets placed him among the stars, and willing to preserve the remembrance of the Chimæra, they ascribed to it a genealogy; they said it was daughter of Typhon and Echidna. The description which they give of it is entirely allegorical. In Lycia there were several mountains covered with extensive forests, which were inhabited by lions and other beasts of prey. Bellerophon was charged by Iobates to render these forests less dangerous, by hunting and destroying the wild beasts, which having accomplished, it was pretended that he had vanquished the Chimæra.

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The name of this pretended animal is now applied to all imaginary monsters.

The poets added that it vomited forth flames; this was to express a volcano, placed on the summit of one of these mountains.

By a proverb, letters, which contained any thing to the disadvantage of the persons who carried them, were called letters of Bellerophon.

In the second volume of the *Thesaurus Britannicus* is to be seen a medal which represents Bellerophon in the air mounted upon Pegasus, giving the finishing blow to the Chimæra. This medal was undoubtedly engraved from the fable of this hero, and not his history; for every thing concurs to prove that Pegasus was a vessel, and not a horse.

HISTORY OF THE FIRST MINOS, RHADAMANTHUS, AND SARPEDON.

SOME of the ancients, and in imitation of them, several moderns, have described Minos sometimes as a legislator of consummate wisdom and justice, and sometimes as a sanguinary cruel tyrant. The chronicle of Paros explains this contradiction in a very satisfactory manner, by showing that there were two of this name.

The first, son of Jupiter Asterius and Europa, was
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brother to Rhadamanthus and Sarpedon, and succeeded to the throne of Crete after the death of his father.

This prince espoused Ithone, by whom he had Lycaste, who succeeded him, and a daughter named Acacallida. This Minos governed his people with great mildness, and the isle of Crete, till that time little known, became under his government much celebrated. In the eleventh epoch, the marbles of Paros mention two cities which he built, Apollonia, and Minoia Lyctia.

The laws of this prince have procured him the reputation of one of the greatest legislators of antiquity: to strengthen their influence and render them more sacred, he feigned that they were dictated to him by his father Jupiter in a retired cavern in the isle of Crete, where he used to resort. It is remarkable that almost all the ancient legislators have thought it necessary to give a divine origin to their laws. Zoroaster had his genius; Numa Pompilius his nymph Egeria. Pythagoras gave it out that he had descended into the dominions of Pluto. Epimenides said that he had slept fifty years, and that during this sleep he had received the code of laws which he proposed, from the mouth of Jupiter himself. These great men perceived, that the authority of an individual, even though possessed of kingly power, was not sufficient when it was necessary to repress the passions
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and inspire religious veneration for the laws. This persuasion undoubtedly led them to seek the aid of divine support; though it is not improbable that they had some knowledge of the glorious manner in which the true God had delivered to Moses the two tables of the law on mount Sinai; the tradition of this event was universally diffused, and there is every reason to believe that each of these legislators adopted Moses for their model. Every ninth year Minos went and enclosed himself in the cavern of Jupiter, to acquire fresh knowledge, and to reform or make additions to his laws as circumstances required, and experience dictated. In process of time, this species of sanctuary was called Jupiter's cavern.

So much were the laws of Minos respected by antiquity, that Lycurgus went into Crete to acquire a knowledge of them, and the major part of those which he instituted for the Lacedemonians, were copied from the Cretan lawgiver.

Josephus thought Minos alone could be compared to Moses, and certainly this eulogium cannot be suspected when it is given by a Jewish historian.

Minos was son of a Phœnician princess, and always maintained a correspondence with that country. It was by this means, probably, he became acquainted with the laws of Moses, which enabled

enabled him sometimes to take them as models for his own.

After having governed his people with great wisdom and moderation, he died in the isle of Crete, and this inscription was placed upon his tomb:

“ MINOS, SON OF JUPITER.”

The Cretans afterwards wishing to inspire a belief that this was the tomb of Jupiter himself, effaced the name of Minos.

The poets, to add greater celebrity to the equity of this prince, described him as principal judge of the infernal regions; Æacus and Rhadamanthus were joint with him in this office, but both yielded the superiority to Minos.

To express this superiority, he was represented with a sceptre, and near him was an urn which contained the fate of mortals.

The Arundelian marbles make this prince contemporary with Pandion, first king of Athens.

Rhadamanthus, brother of Minos, was a prince remarkable for his wisdom, modesty and temperance. His great prudence and virtue made him frequently consulted by Minos in the foundation or execution of his laws. Being sent by Minos to establish these laws in the Archipelago, he gained possession of several neighbouring islands entirely
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by the power of his persuasion and eloquence. His love of justice led the poets to rank him among the infernal judges.

Sarpedon, brother of Minos and Rhadamanthus, disputing the crown of Crete, was vanquished, and obliged to fly into Caria, where he built the city Miletus; he then penetrated farther into Asia, and arrived at the country of the Milyades, which a short time after assumed the name of Lycia, from Lycus, king of Pandion, and brother of Ægeus, who took refuge there.

This Sarpedon must not be confounded with that of the same name, mentioned by Homer, who reigned in Lycia, about a century after the former, and led to the siege of Troy the Lycians, who inhabited the banks of the river Xanthus.

HISTORY of the SECOND MINOS.—STORY of the MINOTAUR.—FIRST EXPLOITS of THESEUS.

AFTER the death of Minos the first, Lycastes his son succeeded to the throne. His reign contained nothing remarkable, and his memory was soon obliterated by his son, the second Minos, so celebrated for his power and conquests. Never could prince before his time boast of such numerous fleets; with these he quickly made him-

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self master of the neighbouring isles. At last, arrived at the highest pitch of glory, he saw his peace and happiness destroyed by a circumstance which we shall here relate.

As the celebration of the Panathenæ always drew to Athens the most considerable persons of Greece, Minos wished his son Androgeos to be likewise there. This young prince carried off every prize, and acquired general esteem and admiration. He cemented the most tender friendship with the sons of Pallas, brother to Ægeus, king of Athens. This connection excited the jealousy of Ægeus, as at that time Theseus his son and heir to the throne was not acknowledged. The friendship of Androgeos for the Pallantides, inspired Ægeus with a species of terror; he feared lest Minos, by the persuasion of the sons of Pallas, should employ his forces to deprive him of his kingdom. To free himself from so many cares and apprehensions, he caused Androgeos to be assassinated on the confines of Attica as he was returning to his father. But this crime did not remain long unpunished; Minos prepared a fleet and invaded Attica, before they were in any condition to oppose him. Nyssa, a city near Athens, which derived its name from Nyfus, brother of Ægeus, was the first which felt the power of his arms: yet, though taken by surprise, it could have made a vigorous resistance had it not have been
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for the treachery of Scylla, daughter of Nyfus. Perceiving Minos from the battlements of the city, she conceived a most desperate passion for him. Acquainted with the secrets of her father and all his resolutions, she communicated them to Minos, and found means to convey to him the keys of the city, which she secretly stole during the night.

The Cretan monarch profited by this abominable treachery to gain possession of the city, but struck with horror at the baseness of the perpetrator, he refused to see her, and Scylla, stung with shame and remorse for a crime so dreadful and so fruitless, threw herself into the sea. The Greeks ashamed of having suffered themselves to be surprised, wished to conceal the cause of their defeat by pretending that the destiny of Nyssa depended on a fatal lock of hair which grew upon the head of Nyfus. They said, that Scylla having secretly gained possession of it and sent it to Minos, their city soon after fell into his hands. The poets added, that Scylla was transformed into a lark, and her father Nyfus into a hawk, and that he is seen continually pursuing his daughter to punish her baseness. Megareus arriving too late for the relief of Nyssa, rebuilt it after the departure of Minos, and surrounded it with walls of such great beauty that they were said to be the workmanship of Apollo. From that time this city bore the

name of Megara. The destruction of Nyssa did not satisfy the vengeance of Minos, he proceeded to lay siege to Athens.

Heaven itself seemed to take part in his cause. An extraordinary drought desolated all Greece, and the oracle being consulted, returned for answer, that the gods could only be appeased by the prayers of Æacus. This procured relief for part of Greece, but heaven was inflexible to Athens and the rest of Attica.

The Athenians under the impulse of their terror became cruel, and upon the faith of an oracle, which commanded the sacrifice of some strangers, they violated the sacred rights of hospitality, by offering up the daughters of a Lacedæmonian, named Hyacinthus, who had resided among them, but a short time. Finding their condition no better for this barbarous oblation, they again consulted the oracle, and were informed that they must give the most perfect satisfaction to Minos. Ambassadors were sent to implore the clemency of the victor; they obtained peace, but on condition that they should send every seventh year to Crete a tribute of seven youths, and as many young females. Who were to be the victims, was decided by lot.

The vanquished Athenians endeavoured to bring an odium on the memory of this Minos, by inventing a fable which became extremely famous. According to this fable, the king of Crete used to

confine

confine his prisoners in the noted labyrinth constructed by Dædalus; there they became the prey of the Minotaur, a monster half man and half bull, the offspring of Pasiphaë, wife of Minos. This monster is merely the production of fancy. We learn from history, that Minos instituted funeral games in honour of his son Androgeos. The Athenian prisoners became the reward of the victors at these games; and the first who obtained the prize was Taurus, a man of a haughty cruel disposition, who treated his slaves with great severity; this, together with his name, which signifies bull, gave occasion to the story we have just related.

The honour of delivering the Athenians from this disgraceful tribute was reserved for Theseus. The ambition of this young prince was to tread in the steps of Hercules. Without being constrained by lot, he obtained of his father Ægeus permission to accompany the prisoners. During the equipment of the vessel destined to transport them to Crete, numerous sacrifices were offered to render the gods propitious. Theseus, on his arrival at the port of Phalera, made a solemn vow that he would send every year to offer a sacrifice in honour of Apollo at Delphos, and the oracle which he consulted returned for answer "that love would be his guide." At the conclusion of the ceremonies the wind became favourable, and setting sail he soon

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after

after landed in Crete. His youth, beauty and heroic deportment caught the eye of Ariadne, daughter of Minos. Determined to save him from destruction, she conveyed to him a ball of thread to assist him in disentangling himself from the windings of the labyrinth. Theseus arrived at the Minotaur, engaged and slew him.

We shall now disencumber history from the ornaments of fiction. Some authors pretend that Theseus did not fight in the labyrinth, but publickly in the place where they celebrated the funeral games of Androgeos. They say that the presence of Ariadne inspired the hero with such courage, that he vanquished Taurus, and that this victory was not displeasing to Minos, as the insolence and ambition of this tyrant had already begun to give him umbrage. Other historians of more weight and more conformable to the circumstances of the fable, say, that Ariadne smitten with the charms of Theseus, furnished him with arms to combat Taurus, and gave him a plan of the labyrinth, which she had obtained from Dædalus. That Theseus by this means made his escape after the victory, accompanied by Ariadne, and that both arrived in safety at the isle of Naxos.

A second fable says, that Theseus abandoned his benefactress, but that Bacchus finding her overwhelmed with grief, had no great difficulty in persuading her to forget one who had proved himself

himself guilty at once of ingratitude and infidelity.

History, however, contradicts this, and informs us, that Onarus, priest, or rather confidential friend of Bacchus, carried off this princess from the island of Naxos. That Bacchus soon obtained pardon for this violence, and espoused Ariadne.

The crown which Bacchus presented to her was, by the poets, placed among the constellations. History pursuing the relation adds, that from Naxos, Theseus proceeded to the isle of Delos, where he consecrated a statue from the hand of Dædalus, which had been given him by Ariadne, and which recalled to his mind the too painful remembrance of his lost princess. In this island he instituted a dance called the Crane, in which were imitated the different windings of the labyrinth.

Theseus, ever thinking of Ariadne, and inconsolable for her loss, forgot a promise which he had made his father Ægeus, the moment of his departure. The vessel which carried the prisoners had black sails, and Theseus had promised to hoist a white flag if he returned victorious. For the reasons we have already given, the vessel appeared in sight of Athens without the appointed signal, and the unhappy Ægeus, perceiving only the black sails, cast himself into the sea, and there perished. From that time the sea of Athens was called the Ægean sea. To perpetuate the remembrance of this fatal event, a chapel was

built upon the sea shore, in which was seen a representation of Victory without wings, to shew that the triumph of Theseus was known too late. Theseus, on his return to Athens, performed the last duties to his father; he instituted feasts, the expence of which was defrayed by the families of those prisoners whom he had restored to liberty.

He caused medals to be struck, on which were seen the representation of a bull; but nothing rendered the commemoration of this victory so famous, as the care with which the vow made by Theseus to Apollo was afterwards executed. Every year were sent to Delos ambassadors crowned with olive branches. This embassy was called *Theoria*, or a visit to the god; and to transport them, the vessel was employed in which Theseus had sailed. So carefully did they preserve it and keep it in repair, that it still existed near a thousand years after the death of Theseus. From the moment the high-priest had purified this vessel, till that of its return, no public executions took place in Attica. After the flight of Theseus, Minos, determining to punish Dædalus for having favoured the escape of this prince, imprisoned him with his son Icarus in the labyrinth, which that ingenious man had himself constructed; but having easily unravelled its intricacies, the doors were opened for him by Pasiphaë, wife of Minos, who likewise procured him a vessel, to which he fastened

sails,

sails, till that time unknown to the Athenians. By the help of a favourable wind he out sailed the galley of Minos, who was pursuing him, though provided with a number of excellent rowers. Dædalus, having escaped from his formidable enemy, came to an island at a great distance from the main land, and there his son Icarus, descending from the ship with too much precipitation, fell into the sea and was drowned.

The poets, to celebrate this flight, pretended that Dædalus had formed himself wings; and described the death of Icarus by saying, that neglecting the council of his father, he had attempted to soar near the sun; but that the heat melting the wax with which his wings were attached to his body, he fell into the sea, and there perished. This sea was afterwards called the Icarian sea.—Dædalus being at last arrived in Sicily, there found with Cocalus an asylum which had been refused him by several princes, from their dread of the power of Minos.—But even here he was not at rest, Minos pursued him into Sicily, and summoned Cocalus to give him up his prisoner.—Cocalus, unwilling to violate the rights of hospitality, and foreseeing the advantage he might derive from a man of such distinguished talents, proposed to Minos to settle the affair in an amicable manner. This prince imprudently accepted the offer. Cocalus received him with every mark of distinction;

inction; but these exterior marks of respect concealed the blackest design; he invited him to enter a bath, and there caused him to be suffocated. To conceal his treachery, he affected the most lively grief for the death of Minos, and restored the body to his soldiers, who interred it secretly. The better to conceal the place of his interment, a temple was erected to Venus over it, which afterwards became very famous. Some centuries after, in building the city of Agrigentum, this tomb was discovered, and the ashes of that prince collected, and sent to the island of Crete. Thus died the second Minos, who would have been esteemed one of the greatest princes of his time, had it not been for the malignity of the tragic poets, who constantly endeavoured to fix a reproach upon his memory. As there were two of the name of Minos, who are frequently confounded together, to distinguish them we must remark, that the first was son of Jupiter Asterius and Europa; the second, of Lycastus and Ida, daughter of Corybas. The first had two brothers, Rhadamanthus and Sarpedon. The second had none. The first had only two children, Lycastus and Acacadilla; the second was father to Androgeos, Glaucus, Deucalion, Molus, Ariadne, and Phædra. The first was a peaceful prince, a lover of justice and retirement; the second was a warrior and a conqueror, whose peace was constantly

disturbed by domestic misfortunes. After the death of the second Minos, Deucalion mounted the throne, and was succeeded by Idomeneus his son. This last distinguished himself much at the siege of Troy, but in his return was forced to quit his kingdom and retire into Italy, where he founded the city of Tarentum. The illustrious author of Telemachus has treated this part of the history of Idomeneus in a manner which has procured him immortal honour.

HISTORY OF PHÆDRA AND HIPPOLYTUS.

AFTER the death of the second Minos, Deucalion his son ascended the throne of Crete. Theseus sent to him to demand his sister Phædra in marriage. His request was granted; but the blood of Minos was fated to be destructive to the repose of Theseus. This princess, on her arrival at Athens, cast her eyes on the young Hippolytus, son of Theseus and the Amazon Antiope; this sight was sufficient to kindle in her bosom the most criminal and deadly passion. Pretending a desire to appease Venus, the implacable enemy of her house, she built a temple to her on a mountain; here she daily resorted to offer fresh sacrifice, but her devotion proceeded from another motive. From
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the top of this mountain she could see Hippolytus in a plain below, display his strength, address, and grace in performing his exercises.

She herself gave the name of Hippolytion to this temple, and it afterwards was called the temple of Venus the Observer. The indifference and contempt of Hippolytus rendered life a burden to her; shame and despair at having made an unsuccessful declaration, determined her to put a period to her existence; but unwilling to die without revenge, she left behind her a letter, importing, that Hippolytus was the most criminal of men, and the only cause of her death.

Theseus, struck with horror at the sight of this proof of his guilt, sent immediately for Hippolytus, to punish him for the attempt of which Phædra had accused him.

The young prince hastened to obey the summons in all the security of innocence; but his horses, urged by the whip, flew with him over rocks, which breaking the axle of his carriage, his feet became entangled in the harness, and thus unfortunately perished this youthful hero. Some authors relate his death in a different manner. They say, that he arrived in presence of his father, and lost his life as he was leaving Trœzene, from which his father had banished him, loaded with maledictions. The unhappy Hippolytus, sorrowfully reflecting on the unjust displeasure
of

of his father, had no thought of guiding his horses, which drew him over a precipice, where he perished. This story has produced several masterly performances, of which the beautiful tragedy of Racine must be considered as the principal.

The poets likewise took possession of this event. They pretended that Theseus implored the assistance of Neptune, and claimed the accomplishment of the promise made by that god to grant his first petition. This too credulous and disconsolate father, unwilling to embrace his hands in the blood of his own son, abandoned him to the wrath of Neptune, who raised from the bottom of the ocean a horrible monster, which so terrified the horses of Hippolytus, that they ran precipitately with him over rocks, and occasioned his death in the manner already related.

Theseus, when too late, discovered the innocence of his son, and the fable adds, that Esculapius, god of medicine, restored him to life; but the Athenians, who were witnesses to the death of this young prince, constantly rejected this fable. In process of time, Hippolytus was adored as a divinity at Trœzene. Diomedes raised a temple to him, and rendered him divine honours. The Trœzenians affirmed that he was not dead, but that he was placed among the constellations as conductor of Charles's wain. In the time of Numa

Pompilius there appeared an impostor of the name of Hippolytus, who inhabited the forest of Aricia. He assumed the surname of Virbius, twice a man; and gave out that he had been restored to life by Esculapius. It appears that it was this pretended Hippolytus who gave occasion to the story of Esculapius being struck dead by Jupiter, for having restored a mortal to life.

This fable was unknown to the Athenians, and by no means agrees with the opinion entertained by the Trœzenians concerning the true Hippolytus.

HISTORY OF DÆDALUS AND THE CRETAN LABYRINTH.

DÆDALUS great grandson of Erectheus, king of Athens, was the most ingenious and celebrated artist of Greece; a skilful architect and expert sculptor.

It was his fertile genius which invented the axe, the level, and the auger. The honour of having first made use of sails is likewise ascribed to him, but for nothing was he more famous than for the perfection he attained in the art of sculpture; his statues were said to be animated, and it was pretended that they even walked. This fable is founded upon the slow progress which the Greeks
had

had made in sculpture, before the time of Dædalus. Their statues, which were extremely rude, and inelegant, had neither eyes, arms, nor legs. Some of these shapeless masses are still to be seen in the cabinets of the curious. Dædalus in making his statues, took the human form for his model, and exactly observed its proportions. He gave them eyes, even succeeded in producing a resemblance, added arms to the body, and separated the legs like those of a man in the act of walking. He afterwards however became more famous by his misfortunes than by his performances. Minos was formidable to all Greece, and it was with astonishment they saw a single individual elude his vengeance, and brave his power, merely by the efforts of his own genius. Unhappily for this artist he was not superior to jealousy, which involved him in guilt and eclipsed his glory. He had taken delight in instructing Talus one of his nephews. The pupil soon became equal to his master; he invented the potter's wheel; and having one day found the jaw of a serpent with sharp teeth, he made use of it in cutting a piece of wood: from this he caught the idea of a saw, an instrument so simple, and yet so useful.

Dædalus possessed too much penetration not to perceive that such inventions were of real service to mankind, and rendered the discoverers of them immortal. Fearful of being surpassed by Talus, he
found

found means secretly to make away with him. He was surpris'd in the act of filling up a grave, and being interrogated concerning this extraordinary occupation, he answered, that he had been burying a serpent. This, by exciting suspicion, led to the discovery of the crime. He was condemned to die by the Areopagus, but this sentence was afterwards mitigated to perpetual banishment. So detestable an action having rendered him odious at Athens, he took refuge in Crete, where for his extraordinary abilities he was gladly received by Minos. It was during his residence in this isle, that he built the famous labyrinth near the city of Gnoſſus.

Pliny assures us, that Dædalus had been in Egypt, and had taken the model of his labyrinth from that near Thebes, one of the wonders of the world; but it is certain that he only imitated the windings and the chambers of the passages, which do not constitute an hundredth part of the Egyptian labyrinth.

In the time of Pliny, the Cretan labyrinth no longer existed; whereas to this day are seen the immense and magnificent vestiges of that of Egypt, though built ages before the other. The labyrinth of Crete seems to have been nothing more than a vast prison. Some authors say only a quarry from whence the stone was drawn which was employed in building the principal cities of Crete.

However that were, Dædalus, obliged to fly from
Minos,

Minos took shelter in Sicily, where probably he passed the rest of his days. The time and manner of his death are unknown. To express his gratitude to Cocalus, he formed a canal which receives the river Alabas now called Cantera. On a rock near the city of Agrigentum he built a strong citadel, the avenues to which were so difficult, that they might be defended by an inconsiderable number of men. Here Cocalus resided. The works of Dædalus were certainly numerous, but in the course of time, from his great reputation, all those which possessed any great excellence were attributed to him.

With respect to Talus, the poets feigned that being thrown by his uncle Dædalus from the top of the citadel of Minerva, he was by that goddess, the protectress of the arts, metamorphosed into a partridge.

The most skilful of the pupils of Dædalus was Eudocus; he was at the same time the most grateful. In all his misfortunes he never abandoned his master. He is likewise the only one whose name has descended to posterity.

DIFFERENT HISTORICAL ACCOUNTS CONCERNING THESEUS.

THESEUS passed for the son of Neptune and Æthra; but was in reality son of Ægeus, king of Athens, who was lineally descended from the

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great Erechtheus, king of Attica, and several other countries. Theseus, by his mother's side, was grandson of Pelops, king of Peloponnesus, one of the most powerful princes of his time.

Pelops had several children, one of whom, named Pittheus, formed the city of Trœzene, and had a daughter called Æthra, who became the wife of Ægeus. This prince compelled by necessity to leave her, before his departure carefully concealed a sword under the fragment of a rock, ordering Æthra if she should have a son, to keep him till he should have strength to raise that stone and take possession of the sword, promising to acknowledge him, on bringing that proof of his birth. Theseus from his earliest infancy announced by his every action, that he would one day be a great hero. Hercules coming to visit Pittheus whilst he was at table, laid aside his lion's skin; several children were terrified at seeing the form of this terrible beast, but Theseus, then only seven years of age, seizing an axe which a slave held in his hand, advanced to combat the animal. Æthra having seen frequent proofs of the courage of her son, at last disclosed to him the secret of his birth, on which he raised up the stone, took possession of the sword, and set out from Trœzene for the purpose of making himself known to his father Ægeus. In his way thither he delivered the roads from several robbers and wild beasts which infested them.

His

His first exploit was to attack Periphatas, who, armed with a bar of iron, lay wait for passengers in the environs of Epidaurus and killed them. Theseus conquered and slew him, and ever after preserved this weapon as a monument of his first victory.

On his arrival at Athens, he found the house of Ægeus involved in the greatest calamities. According to the accounts of the poets, Medea had taken refuge there, and formed the project of marrying Ægeus. They say that her skill in magic enabling her to penetrate into every thing, she easily discovered the youthful Theseus; that regarding him as an obstacle to her designs, and certain that the king did not yet know him to be his son, she infused suspicions into Ægeus, and persuaded him to poison Theseus at a banquet. The fatal cup was prepared, and the innocent youth drew near to receive it, but first unsheathed his sword, and brandished it before the king's eyes. That instant he was acknowledged by Ægeus, who dashed away the cup, and declared him publickly his son and successor to his throne. Pallas, son of Pandion, had some pretensions to this throne; he regarded Ægeus himself as a stranger to the royal blood of the Erechthides, and having taken arms to dispossess him of the kingdom, was defeated and slain with his adherents by Theseus. After this victory, Theseus went to engage the bull of Marathon, which he took alive, and afterwards sacrificed. It

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was

was a short time after this, that he undertook to deliver his country from the shameful tribute imposed upon it by the second Minos.

This account of the poets is a mixture of the fabulous and historical.

We shall see in the history of Medea, that this too famous woman could not possibly be present at the court of Ægeus when he recognized his son, and that consequently the poets have attributed to her crimes of which she never was guilty.

Theseus accompanied the Argonauts to the conquest of the Golden Fleece. He went with Hercules to the war of the Amazons. He was with Pirithous at the battle between the Centaurs and the Lapithæ, and with Meleager at the hunt of the Caledonian boar.

It was this hero who exterminated two tyrants of Sicily, famous for their crimes and barbarity.

The first, called Phalaris, enclosed men alive in a brazen bull, and then placed a slow fire under it, when the cries of the suffering wretches resembled the bellowing of a bull. Perillus, the inventor of this horrible machine, was the first who proved his own work, being put into it by the command of Phalaris.

The second tyrant was called Procrustes. This monster used to place strangers on a bed of iron, and lop off that part of their body which exceeded the length of the bed.

Pirithous, king of the Lapithæ, a people of Thessaly, contracted the most intimate friendship with Theseus. This prince having heard the exploits of Theseus much boasted of, wished to become acquainted with him, and to make trial of his valour; but these two heroes upon knowing each other, far from fighting, mutually vowed an eternal friendship. Some time after, Pirithous espoused Deidamia, likewise called Hippodamia, and invited Theseus and the Centaurs to his nuptials. The latter being heated with wine attempted to carry off the bride, and killed several of the Lapithæ who opposed them. But this outrage on his friend was soon revenged by Theseus, with the blood of the greater part of the Centaurs. Ceneus, one of the most famous of the Lapithæ, being crushed under heap of trees, was feigned to have been metamorphosed into a bird.

These Centaurs were a people of Thessaly, who first found out the art of breaking horses, and employing them in battle. This method of fighting caused so much astonishment, that in the first moments of surprise horses and men were supposed to be one animal, which they described as half man, and half horse. They were called Hippocentaures from the word *hippos*, horse.

The most tender friendship, as we have said, united Theseus and Pirithous; they engaged in several adventures together, some of which were successful.

Helen, daughter of Tyndarus, though at that time very young, was celebrated for her beauty throughout all Greece. Pirithous and Theseus formed the project of gaining possession of her by force. For this purpose they went to Sparta, and having succeeded in their attempt, Helen fell by lot to Theseus.

To make some compensation to his friend Pirithous, Theseus promised to accompany him into Epirus, and assist him in the design of carrying off Proserpine, wife of Aidoneus. This second enterprise proved fatal to them. Pirithous was torn in pieces and devoured by the dogs of Aidoneus, and Theseus being made prisoner, did not recover his liberty till granted to the intreaty of Hercules. The prison of Theseus being in the island of Scyros, where are the lake Acherusa, and the rivers Acheron and Cocytus, the poets took occasion from this circumstance to feign, that he descended into the infernal regions to carry off Proserpine, that he was confined by Pluto, and owed the restoration of his liberty to the intercession of Hercules.

Theseus had several wives. The first was Antiope, or Hippolyta, queen of the Amazons, and mother of Hippolytus, whose history we have already given. Hercules bestowed her in marriage on Theseus in reward for the assistance he had received from him in his war with those martial females.

His

His next wife was Phædra, daughter of the second Minos, so well known for her criminal and fatal attachment to the young Hippolytus.

During the imprisonment of Theseus, the ungrateful Athenians, forgetful of his important services, took part with his enemies. Castor and Pollux came at the head of a numerous army to recover their sister Helen. This was called the war of the Tyndarides. To give a better idea of the ingratitude of the Athenians, it is necessary to recount the essential benefits they had derived from Hercules. He had united the twelve towns of Attica into the single city of Athens, and no longer made laws but with their joint consent.

This novel form of government exciting general curiosity, Athens was resorted to from all parts of Greece. Theseus, fearful lest so great a number of strangers should disturb the public order, divided the people into three bodies: the first was composed of the nobility;—the second of mechanics;—and the third of the peasantry.

Whatever privileges they thought necessary to their happiness, were granted by Theseus; he only reserved the right of superintending the preservation of the laws. It was then he introduced the worship of the goddess Pytho, or Persuasion, to unite by her means their minds and interests.

He revived the Isthmic Games, in honour of Neptune: he carefully supported and propagated religion,

religion, perceiving that this alone could curb the human passions. He instituted feasts which might be frequented with safety, as he had, after the example of Hercules, delivered Greece from the robbers and wild beasts which before infested it.

Theseus, in uniting the twelve towns of Attica, had no other intention than to render the Athenians more powerful, and did not foresee that in serving them he was destroying his own authority. Before this time, each town having its particular interest, had no thought of governing; they feared the other towns which Theseus might employ to retain them in obedience; but by this union Theseus had no more power at his disposal.

He had only reserved for himself the superintendence of the laws, he could no longer enforce obedience to them, and thus he annihilated his own power.

In vain did he rely on the gratitude of the Athenians, in vain did he increase the privileges of the people; it was perceived that he could not compel their obedience, they wished to have the authority in their own hands, and all the efforts of Theseus to preserve his prerogatives seemed acts of tyranny or despotism.

It might have been thought that Theseus, covered with glory, had only to repose himself in the enjoyment of public gratitude; but the Athenians, jealous even of the shadow of power which remained

remained to him, grew weary of the respect they owed him; they sided with his enemies, basely abandoned him, and forced him into exile. Perceiving the impossibility of governing a corrupt people who wished continually to be flattered, he secretly sent his children into Eubæa to Elphenor, son of Calcodon, and went himself to the town of Gagetta, where he imprecated the vengeance of the gods upon the ungrateful Athenians. This place is still called the field of Maledictions. After this, Theseus embarked for the court of Lycomedes, king of the island of Scyros. This treacherous monarch, a friend of the Athenians, received him with hospitality only the more effectually to destroy him. Under pretence of showing him the extent of the island and his numerous fleets, he led him to the top of a lofty rock from which he precipitated him headlong.

Thus perished one of the most illustrious heroes we meet with in the annals of antiquity.

His death happened during the thirteenth year of the reign of Mnestheus, who succeeded him. It was not till after the death of this king that the children of Theseus returned to Athens, and ascended the throne. These facts are attested by the marbles of Paros, and all the glory which the Athenians afterwards acquired on so many different occasions, could never efface the remembrance of their ingratitude. The sword of justice is frequently

quently too feeble to punish the crimes of a nation; but impartial history eternizes their shame, devotes them to the censure of future ages, and to the detestation of every lover of justice and virtue. The power of the Athenians was not great enough to prevent Greece and the whole universe from preserving the memory of Theseus. After his death they called to mind his illustrious actions, and his veneration for the gods; they rendered him the honours granted to heroes, and even raised him a temple. The Athenians themselves several ages after, blushing for the crime of their ancestors, endeavoured in some measure to expiate it, by honouring as a divinity the hero who was born among them.

Theseus, in imitation of Bacchus, had, during his life, consecrated his hair in the temple of Apollo. The manner in which he wore it was called *thesei-des*, as that of Bacchus was called after the name of that god. They were afterwards imitated by Hector.

Theseus had by Phædra a celebrated son called Demophoon. In his way to the Trojan war he was hospitably received by Phillis, queen of Thrace and daughter to Lycurgus, who reigned over part of the same country. This princess Demophoon married, but quitting her soon after, his unhappy wife, unable to support the pains of absence, put a period to her existence. The poets
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pretended that she was changed into an almond tree. The name of Phillis nearly approaching to that of *pbilla*, an almond tree, gave occasion to this fable. They added, that the almond tree blooms early in the spring, because Phillis in this manner expressed the joy she felt at the return of Demophoon, which happened in the spring.

Under the Archontate of Phædon, Cimon persuaded the Athenians to search for the relics of the great Theseus. The tomb was discovered by means of an eagle which was turning up the earth with its beak, and on being opened was found to contain the ashes and arms of that unfortunate hero; these the Athenians received with the greatest veneration, and placed them in the middle of their city.

Theseus during his life had always been the friend of the unfortunate; never was assistance implored of him in vain. It was therefore determined that his burial place should be for ever a sacred and inviolable asylum for all who feared the violence of their persecutors; so that long after his death, Theseus was styled the benefactor of mankind, and the protector of the distressed.

HISTORY OF HERCULES.

WE think we shall oblige our readers by presenting them with what the author of the travels of Anacharsis has written upon this most illustrious of heroes.

“His fame, and the monuments of his glory, reach to the very extremities of the globe. He was descended from the kings of Argos, but passed for the son of Jupiter, and Alcmena, wife of Amphytrion.

“His history is a series of prodigies, or rather it is the history of all those who have borne the same name and undergone the same labours. Writers have exaggerated their exploits, united them in one man, and attributed to him every illustrious action whose author was unknown; they have loaded him with a glory which seems to redound upon the whole human species, for the Hercules they adore is a phantom of grandeur raised between heaven and earth, as it were, to fill up the interval.

“The real Hercules differed from other men in nothing but his strength, nor resembled the gods of the Greeks in any thing but his weakness.”

Among the most celebrated of this name, Diodorus Siculus distinguishes three.

The first travelled into Africa, and near Cadiz erected

erected those famous pillars which told the traveller that it was in vain to wish to pass beyond them.

The second was born in Crete, among the Dactyli Idæi, and first instituted the Olympic Games.

The third, son of Jupiter and Alcmena, was born at Thebes, and rendered himself famous by a thousand exploits. There existed another Hercules, more ancient than the three we have just mentioned, but as the Greek writers reckon more than forty of this name, it would be useless and tedious to give an account of them. We must however remark, that the origin of this name seems to be derived from the Phœnician word *barokel*, trader. It was a name given in general to chiefs of colonies, celebrated navigators, and illustrious strangers. We are particularly confirmed in this opinion, on seeing that the Tyrian Hercules was called Thafius; the Phœnician, Agenor; the Grecian, Alceus, or Alcides; and the Egyptian, who was contemporary with Osiris and general of his troops, Ozochor.

It was Thebes which gave birth to Alcides, the most illustrious of the name of Hercules.

He was son to Alcmena and Amphytrion, a descendant of Perseus. This prince, heir to Electrion in right of his wife, was appointed successor to the kingdom of Mycenæ, and after him his son, Alcides; but Amphytrion, having accidentally killed his father in law Electrion, was obliged to fly
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and escape to Athens. Sthenelus then became king of Mycenæ, and was succeeded by his son Eurystheus, who was born at the same time as Alcides, so that the latter found himself the subject of Eurystheus.

The great reputation of Hercules soon led the poets to intermix fiction with his history. His strength, his courage, and his surprising exploits flattered human vanity; but the impossibility of attaining the same excellence, made them attribute to him divine extraction, and say he was descended from the sovereign of the gods.

Jupiter, says the fable, assumed the form of Amphytrion, and became the father of Alcides. The night on which the Thunderer practised this fraud was of longer duration than usual. Juno, jealous of the grandeur to which this hero was destined, retarded the moment of his birth, in order to secure the kingdom of Mycenæ to Eurystheus by right of seniority. Knowing likewise that Jupiter had sworn an oath, that he who should be first born, should have command over the other, she disguised herself as an old woman, and under the name of Lucina, seated herself at the door of Alcmena muttering magic incantations to retard the birth of Alcides. Galanthis, companion of Alcmena, having perceived her, deceived the goddess by telling her that Alcmena was just delivered of a fine child; Juno surprised, quitted her place, and that instant

instant Hercules was born; enraged at being thus disappointed, she changed Galanthis into a weasel.

Juno constantly pursued Hercules with the most implacable hatred; when an infant in the cradle she sent two serpents to devour him, but the young hero strangled them both with his hands.

However, at the intreaty of Minerva, she relaxed of her severity against Hercules, and even went so far as to nourish him with her own milk, some drops of which escaping his lips, formed that part of heaven since called the milky way. (This is an innumerable multitude of stars which give greater lustre to that part of heaven.) The thunder was heard to roll the moment Hercules was born, and this the poets pretend was a presage of his future greatness. Such are the principal fables which adorn the account of the birth of this hero, let us remove these veils, and return to his history.

Eurystheus, son of Sthenelus, on ascending the throne of Mycenæ, became jealous of Hercules. The rights of that hero, and his courage, gave him great alarm; he sought every opportunity of engaging him in some enterprise, and even of exposing his life on many occasions. Greece was at that time over-run with robbers, murderers and wild beasts; it was in combating these the whole life of Hercules was employed, and the poets have described his perpetual and dangerous labours by representing them as the persecutions of Juno.

Hercules was brought up by Creon, king of Thebes, who bestowed great pains on the cultivation of his mind. The great courage he displayed from his earliest infancy determined Creon to give him in marriage Megara his daughter, by whom he had several children.

Having learned that all his life he should be subject to the commands of Eurytheus, he fell into so violent a rage, that, no longer knowing any thing around him, he massacred his own children, and his cousin Iölas. When his fury abated, his grief and regret were so great, that he would no longer live at Thebes, but went to procure expiation for his involuntary crime at Athens, and returned to submit himself to the orders of Eurytheus. This prince found his repentance so sincere, and his submission so undissembled, that he entrusted him with the command of his armies, taking care, however, to engage him perpetually in new enterprises. The poets attributed this excessive fury to the jealousy of Juno; they pretended that Pallas by casting a stone restored him to tranquillity, and threw him into a profound sleep. This is an allegory, descriptive of the anxious solicitude of his friends, and the prudent resolutions which, upon cool reflection, he adopted. Hercules regarding his marriage as inauspicious, separated from his wife Megara, and gave

gave her in marriage to the second Iölas, his faithful companion in all his undertakings.

EXPLANATION OF THE LABOURS OF HERCULES.

THE first exploit of Hercules was to kill two dreadful serpents. His extreme youth caused it to be said that Juno had sent them to devour him in his cradle, and that by his strangling them he gave a proof of his being descended from Jupiter. He hunted several lions in the forest of Nemea: one among them which was greater than the rest he slew himself, and ever after wore its skin as a covering.

To give this combat more of the marvellous, the fable relates, that Juno sent this lion against him, and that when killed by Hercules, the goddess placed it among the constellations. The kings of Syria, in imitation of Hercules, used likewise to adorn themselves with the skin of a lion.

Birds near the lake Stymphalus laid waste Arcadia; Hercules with a great noise pursued and drove them out of the country. This is the fable, we shall now give the history.

This country was infested with robbers, who concealed themselves in the woods which cover the banks of the lake Stymphalus. Hercules

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went in pursuit of them, and frightened them out of the woods by beating upon brazen kettle drums. Being thus driven from their retreat, they were defeated and exterminated. These are the birds Stymphalides, which are frequently confounded with the Harpies, from which however they ought always to be distinguished.

The marshes of Lerna, near Argos, abounded with serpents, which seemed to increase as fast as they were destroyed. Hercules, entirely to extirpate them, set fire to the reeds, and these marshes being afterwards cultivated became exceedingly fertile, which occasioned it to be said, that he had employed a golden scythe to cut off the heads of the Hydra, which were feigned to spring again as fast as severed from the body. It appears likewise that among these serpents, there was a species particularly venomous called Hydros, which gave rise to the story of the Hydra of Juno. Hercules steeped his arrows in the venom of this serpent, which rendered the wounds given by them incurable. Juno, continues the fable, seeing that Hercules had almost vanquished the Hydra, sent a sea crab to divert him from the combat by biting his heel; this Hercules crushed, and it was by Juno transformed into the sign Cancer.

The forest Erymanthus was over-run with wild boars. Hercules hunted and destroyed them, carrying the head of the largest as a present to Euryf-

Eurytheus; who thinking it was not yet dead was so terrified, that he ran and concealed himself. The tusks of this boar were long preserved in the temple of Apollo.

Eurytheus ordered Hercules to bring him a hind very remarkable for its address in eluding the hunters. In accomplishing this, the hero was a whole year, but at last succeeded in taking it alive. It was pretended that this animal had feet of brass; an allegory intended to describe the rapidity with which it ran; and still more to increase the marvellous, they gave it horns of gold.

Augeas, king of Elis, had such numerous flocks, that he had no stable sufficiently large to contain them. In consequence he suffered them to range over the fields, which being trodden down and covered with dirt, became unfit for cultivation. Hercules, at his entreaty, employed his troops in turning the course of the river Alpheus over those plains, which, by thus cleansing them, restored their original fertility. This was the origin of the fable that the stables of Augeas were cleansed by a river. That avaricious prince having refused the reward he had promised for this service, Hercules entered Elis, conquered and put to death both him and his son Eurytus, but spared Phileus, upon whom he bestowed the crown, because he had endeavoured to persuade his father from a conduct so unjust and ungrateful.

Aidoneus, king of Epirus, coming to the assistance of Augeas, was defeated and wounded, which gave rise to the fable of Pluto combating Hercules, and being wounded by that hero, who was protected by Minerva during the battle.

The island of Crete produced bulls of extraordinary beauty; Eurystheus ordered Hercules to go and bring away by force the most beautiful, which he executed. This bull was according to the poets that of Pasiphaë.

Hercules received likewise orders to go and bring off the mares of Diomedes, who in attempting to prevent him was killed. This prince was so curious in his horses, that to maintain a greater number of them, he ruined himself, and even sold his slaves. From this circumstance it was pretended, that he fed them with human flesh.

Hercules, on his way into Spain, plundered the island of Cos, and defeated the famous Geryon, a giant with three bodies; that is to say, he defeated a prince who reigned over the three islands, Majorca, Minorca, and Ebusa.

On his arrival in Italy, Hercules made several conquests; rendered confident by his courage and numerous victories, he took little precaution in choosing his plan of encampment.

Cacus, a petty tyrant, who resided among inaccessible rocks, surprised him in the night, and carried off part of his booty. Hercules pursued him, besieged

besieged him in his fortress, and slew him. This Cacus was said to be descended from Vulcan, and is described as a giant with three heads, who sent forth flames of fire from his mouth and nostrils.

Hercules, wishing to establish a colony on the coast of Africa for the convenience of commerce, was repulsed by another adventurer, who was so firmly established there, that it was impossible to dislodge him. Hercules found means to draw him out to sea, and cutting him off from all communication with the land, where he used to retire to repair his loss, and procure fresh troops, there killed him. This victory gave rise to the fable of Antæus a famous giant, son of Terra. When fighting with Hercules he recovered new strength every time he touched the Earth his mother; this being perceived by Hercules, he caught him in his brawny arms, and holding him between heaven and earth thus strangled him. This Antæus built the little city of Tingi, which is now the town of Tangier. Sertorius many ages after had the tomb of this giant opened, and his bones were in reality found to be a prodigious size.

During the residence of Hercules in Africa, the tyrant Busiris sent pirates to carry off the Hesperides, nieces to Atlas, king of Mauritania and Hesperia. These Hercules defeated, and afterwards attacked Busiris himself, whom he vanquished and slew. To reward this service Atlas instructed him

in the principles of astronomy, a science in which Hercules made such progress, that he was the first who discovered that the Milky Way was only an assemblage of stars. The poets described this discovery by saying, that he had let fall some drops of the milk of Juno upon that part of heaven. In the same manner the assistance which Hercules gave Atlas in his war against Buphris, was represented by the fable of his having assisted him to support the heavens upon his shoulders. Atlas having presented him with some of the finest sheep of his country, and the Greek word expressing equally sheep and apple, it was pretended that Hercules had received from the garden of the Hesperides apples of gold.

This hero penetrated as far as Cadiz, which he regarded as the extremity of the world, because at this point the setting sun seems to sink into the ocean. Here he raised two pillars, upon which he inscribed, *ne plus ultra*, which means it is impossible to advance any farther. Bacchus, or rather Osiris, did the same in his Indian expedition. All the fabulous historians speak of these pillars, and yet many learned critics are of opinion they never existed. They say that this fable was occasioned by the two mountains called Calpe and Abyla, in the straits of Gibraltar, one of which stands in Africa, and the other in Europe. It was looked upon as rash, and

and even impossible to advance beyond these mountains. However, in the temple, which the inhabitants of Cadiz raised at some distance from their city to the honour of Hercules, were seen two magnificent pillars, and the Phœnician characters with which they were inscribed gave reason to believe, that they had been erected by Hercules himself. The ancients attributed to these pillars the power of checking the impetuosity of the winds, and of preventing the ocean from being driven by their violence over the earth, and thus introducing the disorder and confusion which reigned in the time of Chaos. The situation of this temple, as they supposed, on the confines of the world, its antiquity, its ever durable woods, its inscriptions, its hieroglyphicks, and the labours of Hercules, which the Greeks afterwards engraved there, all rendered it extremely famous. The inhabitants of Cadiz thought themselves secure from all dangers, because they were under the immediate protection of the greatest of heroes. Theron, king of Spain, wishing to pillage this temple, a panic fear dispersed his troops, and drove his fleet from the coast. It is generally thought, that the expedition into Africa was the last of the labours enjoined by Eurystheus. That prince now perceived, that he only increased the glory of Hercules, and that he had nothing to apprehend from his pretensions to the throne. But repose and inactivity did not

suit this hero. His courage continually led him to engage in some new enterprize. He penetrated into the heart of Scythia to deliver Prometheus, as we have related in the first part of this work.

The river Achelous by overflowing its banks laid waste the country of Calydon, and carried away the marks which distinguished their respective lands. Hercules constructed dykes, and thus restored peace to the Calydonians and Arcadians, who had often gone to war on this account. The fable as we have already said described this undertaking as an actual combat with the river. It represents Achelous as changed into a serpent, to express the windings of its course. He is metamorphosed into a bull, because this was the symbol under which they represented rivers. Hercules tears off a horn, which means that he united two branches into one. This horn is exchanged for that of the goat Amalthea, which produced every blessing, that is to say, the ancient branch of the river was converted into fruitful land. Ceneus, king of Calydon, rewarded this distinguished service by giving Hercules in marriage his daughter Dejanira, who bore him a son named Hyllus. At the court of this king Hercules remained three years.

The fable of the battle of Hercules with Achelous proves with what art the poets disguised the most simple events. In the same manner they have disguised the history of Alcmaeon son of Amphiarus.

phiarus. This prince having killed his mother, consulted the oracle, which answered, that he would never be delivered from the Furies till he inhabited a place upon which the sun did not shine at the time he committed the crime. The river Achelous having in one of its inundations swept away great masses of earth, these soon formed themselves into little islands, upon one of which Alcmaeon took up his abode, and there found an asylum. These islands were called Echinades. The fabulous account of their origin is, that some nymphs of this name having neglected Achelous in one of their sacrifices, that god carried them away in his stream, and metamorphosed them all into heaps of earth and sand.

Among the labours of Hercules we must not forget the assistance he afforded Theseus, when that hero with his friend Pirithous attempted to carry off Proserpine, wife of Aidoneus, king of Epirus. Pirithous we have already said perished, and Theseus was detained a prisoner. Hercules passed into Epirus, delivered Theseus, killed a serpent that was retreating into the cave of Tænarus, and brought away a mastiff of prodigious size from the city of Tricassia. Aidoneus was wounded by Hercules; and as he inhabited the country which was called the infernal regions, it was pretended that Hercules had descended into the

the mansions of the dead to deliver Theseus, had bound Cerberus, and wounded Pluto himself.

Hercules seems to have regarded his expedition against Aidoneus as extremely perilous; before he entered on it, he wished to be initiated at Athens into the mysteries of Eleusina. Museus, son of Orpheus, who presided over these mysteries, represented to him, that men could not be admitted; but to avoid giving this formidable hero a positive refusal, he instituted others on his account, which were called the little mysteries of Eleusina. After Hercules, these were admissible to strangers.

The deliverance of Alceste is one of the most brilliant actions of Hercules. Medea, says the fable, advised the daughters of Pelias to cut their father in pieces, and boil his limbs with certain herbs which she mentioned, assuring them that by this means his youth would be restored in the same manner as she had restored that of Æson, father of Jason.

The unhappy old man was the victim of the credulity of his daughters. Acastus his son pursued his sisters to the court of Admetus, where they had taken refuge after their unintentional crime; this prince was the less inclined to deliver them up, as smitten with the charms of Alceste he had already married her. Acastus in consequence of this refusal laid waste the country, and Admetus quitting his capital to repel these ravages was unhappily taken prisoner. It was then that Alceste, obedient only
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to the dictates of conjugal affection, offered to surrender herself into the hands of her brother, if he would restore the liberty of Admetus. The exchange was accepted, and Alceste, says the fable, had just been offered up as a sacrifice where Alcides met Death and encountered him; he found means to vanquish him, and binding him with chains of adamant, refused to set him at liberty on any other condition but that of restoring Alceste to life. Death was forced to accede to the terms, and Hercules conducted the tender, generous Alceste to her husband Admetus. History makes no mention of the treacherous counsel given by Medea to the daughters of Pelias; on the contrary we shall see in the history of Jason, that many crimes were by the poets attributed to Medea of which she never was guilty. It is not difficult to explain this story of Alceste. History informs us, that Admetus being conquered by Acastus, and taken prisoner, was obliged to deliver to him Alceste: she had already passed the river Acheron on her return to the dominions of her brother, when they were met by Alcides, who engaged Acastus, and compelled him to give up Alceste, whom he carried back to her husband.

In the time of Hercules the Amazons were very famous, and by their conquests over their neighbours, became extremely formidable. Eurystheus sent Hercules against these illustrious female warriors,

riors, enjoining him to bring back their treasures. This hero embarked on the Euxine sea, and arrived on the banks of the river Thermodon. He attacked these heroines, obtained a complete victory, and to reward the assistance he had received from Theseus, gave him in marriage Antiope, or Hippolyta, their queen, whom he had taken prisoner. Menalippe then ascended the vacant throne, and to obtain peace, consented to give up the major part of her riches. These females, whose territory was contiguous to that of the Scythians, would permit no man to reside among them; they every year went to visit their husbands, and at these interviews, resigned to them all the male infants, reserving the females, whom they brought up to the profession of arms. They had a custom of burning their right breast, to give them greater facility in drawing the bow. The history of these warlike females has frequently been called in question, but the truth of their existence is attested by Herodotus, Diodorus Siculus, Pausanias, Plutarch, and several other respectable historians. They reigned over that part of Scythia which borders on the river Thermodon. Penthesilea one of their queens carried assistance to Priam, during the siege of Troy, and was slain by Achilles. Quintus Curtius likewise assures us, that one of their queens went to visit Alexander.

Hercules accompanied the Argonauts to the
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conquest of the Golden Fleece, but did not go to the end of the expedition, landing in the road, in search of Hylas, who had either lost his way, or was drowned in going to fetch water for his companions. The Argonauts perceiving he did not return, pursued their course without him, and Hercules finding them gone directed his route towards the city of Troy, part of whose walls had recently been washed away by an inundation of the sea. It was reported, that Neptune had taken this method of revenging himself on Laomedon, and that, to save the city from destruction, they must expose a virgin to be devoured by a sea monster. The lot for this purpose, fell upon Hesione, daughter of Laomedon. In the mean time, Hercules arrived and offered to deliver the princess, on condition of receiving six horses, swift as the wind, who could traverse the waves without sinking, (that is, six good galleys, which were necessary for his return.) Hesione was delivered, but Laomedon refused the galleys. Enraged at his perfidy and ingratitude, Hercules attacked and took the city, carried off Hesione, whom he bestowed in marriage upon Telamon, killed Laomedon, and gave the crown to Podarcus, that prince's son. This sea monster, was nothing but the inundation of the sea. The king promised his daughter to whoever should find means of defending the city from their ravages.
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This Hercules effected, and punished Laomedon for having violated his word. Such is the origin of the fable we have just related.

It would be impossible to give an exact account of all the labours, combats and victories of Alcides, or rather of all the celebrated characters that have at different times borne the name of Hercules. He of Thebes was the most illustrious of all, and to him they attributed the heroick actions of all those who attempted to tread in his steps. The Theban Hercules after having executed the labours imposed upon him by Eurystheus, and those which his own courage led him to undertake, conceived an ardent affection for Iöle, daughter of Eurytus; this passion proved fatal to himself and to Dejanira whom he had espoused in Italy. The valour of Hercules could not protect him from the power of love; sometimes his passions even made him forgetful of his glory. Being sent for into Lydia to combat a monstrous serpent which desolated the country, he saw and wished to please Omphale daughter to the king of that country. This princess, proud of her ascendancy over so great a hero, obliged him to degrade himself so far as to spin among her women. He exchanged his club for the distaff, and laid aside the skin of the Nemean lion to clothe himself in the attire of a woman; but this delusion could not continue long; he heard of new adventures, indignant burst the chains

that bound him, and thought no more of any thing but glory. Before we relate the manner of his death, we must inform our readers, that a short time after his marriage with Dejanira he engaged in new expeditions. Being arrived at the banks of the little river Evenus, he found it by the melting of the snows increased to a rapid torrent. Nessus, whom the fable describes as a Centaur, (because he was constantly on horseback) offered to take Dejanira behind him, and transport her to the other side, to which Hercules consented. Nessus being come to the opposite bank, thinking himself secure from Hercules, insulted and attempted to carry off Dejanira; but the hero let fly an arrow steeped in the blood of the Hydra, and gave him a mortal wound. Perceiving his death approach, Nessus gave his robe to Dejanira, assuring her that it had the property of preventing the affections of Hercules from wandering to another. The credulous Dejanira preserved this fatal present, and having perceived the tenderness of Hercules for Iöle, sent him the vest of Nessus at the moment he was going to sacrifice on Mount *Æta*: but no sooner had he placed this deadly gift upon his body than, seized with frightful pains, he felt himself consumed by a devouring fire. He ran to consult the oracle, which having informed him that his disease admitted of no cure, he returned to mount *Æta*, accompanied by his friend Philoctetes;

tetes; here with his own hands he raised a pile which he covered with the skin of the Nemean lion, and extending himself upon it, his head supported by his club, gave orders to Philoctetes to set it on fire. This faithful friend had sworn to obey him; he applied the fatal torch, and the hero, with his last looks exacting the execution of his promise, was in a few minutes reduced to ashes. Thus perished the valiant Alcides in the fifty-second year of his age, and about thirty years before the war of Troy. The unhappy Dejanira, unable to survive his loss, died of grief at Trachina, and requested to be interred at the foot of mount *Œta*, near the city which was afterwards called *Herculia*.

After the death of this hero he became the constant subject of poetical fiction. It was pretended that on his arrival in heaven he espoused *Hebe*, the goddess of youth (in allusion to immortality.) *Atlas*, says the fable, who bore the heavens upon his shoulders felt sensibly the additional increase to his accustomed burden.

Hercules, according to the poets, having presented himself in the lists at the Olympic Games, and meeting with none who dared oppose him, *Jupiter* himself assumed the form of a wrestler and encountered him.

He likewise contended with *Apollo*, and attempted to carry off the tripod at *Delphos*.

History

History gives us the origin of this last fable; it says that *Hercules* going to consult the oracle at *Delphos*, received an unfavourable answer from the priestesses, which so enraged him that he carried away the tripod from the temple; but the *Pythia* having reproached him with injustice, and with deviating from the steps of the Egyptian *Hercules*, whom he had adopted as his model, he was so struck with the rebuke that he returned the tripod.

Before his death he imposed an oath upon *Philoctetes* that he would never disclose the place of his interment, nor that where he had deposited his arrows. An oracle having foretold, that *Troy* could never be taken without the arrows of *Hercules*, and the discovery of his tomb, *Ulysses*, the most eloquent and most artful of the Greeks, was charged with this commission. *Philoctetes* dared not violate his oath, but either seduced or persuaded, went so far as to make a sign with his foot, which did not escape the penetration of *Ulysses*; he discovered the urn and the arrows, and prevailed on *Philoctetes* to accompany him to the siege of *Troy*. This breach of fidelity did not go unpunished. *Philoctetes* having one day the arrows of *Hercules* in his hand, one of them slipped and fell upon the foot which had disclosed the secret. The wound became so angry and offensive that his companions taking advantage of his absence, abandoned him to his pains and

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remorse on the island of Lemnos. This ungenerous perfidy availed the Greeks but little, they were commanded by the oracle to make satisfaction to Philoctetes. Ulysses was now employed to deprecate his anger, and was again successful; Philoctetes suffered himself to be conveyed to the Grecian camp, where his wound was cured by Machaon, son of Esculapius.

Hercules is generally represented under the form of a man extremely robust, leaning upon a club, his shoulders covered with the skin of the Nemean lion; the head of which sometimes covering his own, gives him an appearance still more terrible. His hair appears bushy, and his beard strong and black. The surnames of this hero were as numerous as the countries which had been the theatre of his exploits.

HISTORY OF THE SUCCESSORS OF HERCULES.

THIS hero is so celebrated that we think it our duty to give some short account of his successors.

Ceyx took charge of the education of the children of Hercules. Eurystheus, apprehensive of seeing them soon in a condition to assert their pretensions to the crown of Mycenæ, threatened the king of Trachine with a war, unless
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he banished them from his court, as well as Iölas, and the troops who were determined to follow the fortunes of Hercules and his children. Terrified at this threat, Ceyx ordered them to quit his dominions. On their departure from him they were favourably received by Epalius, king of the Darians, who even adopted Hyllus, son of Hercules, and Dejanira. It was thus he acknowledged his gratitude to that hero for having re-established him in the possession of his throne.

Some time after, the descendants of Hercules were again compelled to fly, when Theseus, a relation and friend of Hercules, gave them an asylum in Attica. Eurystheus wishing to drive them from hence also, the Athenians assembled their forces and gave him battle, under the conduct of Theseus and Hyllus; this latter with his own hands killed Eurystheus, and with him perished his whole family. Such was the end of this branch of the successors of Perseus. The crown of Mycenæ then descended to the family of Pelops. Atreus, son of that prince, was governor of Mycenæ, and on the death of Eurystheus caused himself to be declared king.

The Heraclides went to establish themselves in the Peloponnesus, of which they had made themselves masters; but a pestilence having destroyed their army, they were informed by the oracle that it would not cease till they should leave the coun-

try; the same oracle commanded them not to return till after the third harvest. They departed, but thinking they had obeyed the oracle, returned at the end of three years. They were however defeated by Atreus, and Thomæus one of the chiefs of the Heraclides was slain. Hyllus, seeing that the war was likely to be protracted to a long period, proposed to engage in single combat whoever should be opposed to him, on condition that if he came off conqueror, Atreus should yield the crown of Mycenæ to the Heraclides, but that in case he should be vanquished, his descendants should not enter Peloponnesus till after the expiration of a century.

Echemus, king of Arcadia, accepted his challenge, killed Hyllus, and obliged the Heraclides to abandon Peloponnesus according to their own agreement.

Clodeus, son of Hyllus, after some time again attempted, but in vain, to enter this country, he lost Aristomachus, one of his sons, in the attempt.

Temenes, Chresphontes and Aristodemus, his three remaining sons, having equipped a fleet at Naupactus, Arnus, a famous augur at that time, wished to join them, but being taken for a spy was put to death. The pestilence again breaking out, to procure a deliverance from it they instituted games to his honour. The Heraclides at last succeeded in gaining possession of Argos, Lacedæmon and Mycenæ: they extended their conquests, and shortly

shortly all Peloponnesus became subject to the descendants of Hercules. This return of the Heraclides happened about four hundred and eighty years after the capture of Troy, and constitutes one of the principal epochs in the history of Greece. It is even regarded as the most exact of them all, which led us to believe that it would be of service to remark it.

VOYAGE OF THE ARGONAUTS.—CONQUEST
OF THE GOLDEN FLEECE.—HISTORY
OF JASON AND MEDEA.

THERE is no event recorded in the history of Greece more famous or more abounding in fiction, than the conquest of the Golden Fleece. There are few authors who do not mention it, and though many of their works are lost, there still remain three poems upon this expedition; that of Onomacritus, composed about five hundred years before the Christian æra; that of Apollonius the Rhodian, who lived in the time of the Ptolemies; and that of Valerius Flaccus, who wrote under Vespasian. To form a just idea of this voyage, we must regard it as a military expedition, undertaken by the most illustrious warriors of Greece, to recover the treasures which Phryxus had carried to Colchis, and at the same time to

establish a maritime commerce, and form new settlements or colonies, in the countries they should discover. To insure success, several ships and many people were necessary; it is evident they were provided with both, since the companions of Castor and Pollux founded the colonies of the Tyndarides and the Heniochians.

The ship *Argo* alone is celebrated, but it appears that this was the Admiral's ship, on board of which were the chiefs of the expedition. As all Greece took part in this enterprize, and as we meet with it continually in fabulous history, we shall give the most essential particulars concerning its origin.

Athamas, son of *Æolus*, and great grandson of *Deucalion*, was king of *Thebes*. His first wife was *Ino*, daughter of *Cadmus*, whom he divorced some time after to espouse *Nephele*; by whom he had *Phryxus* and *Helle*. *Nephele* having shown symptoms of a derangement of mind, *Athamas* became reconciled to *Ino*, who mortally detested the children of her rival, by right of seniority heirs to the crown. The weak and inconstant *Athamas* suffered himself to be persuaded by *Ino*, that *Nephele* had poisoned the grain, and occasioned the famine which had depopulated *Thebes*. This base calumny she caused to be confirmed by the priests, who declared in the name of the oracle that the scourge could only be removed by sacrific-

ficing the two children of *Nephele*. *Phryxus*, informed by one of the priests of the barbarous project of *Ino*, secretly equipped a vessel, found means to carry off part of his father's treasures, and, accompanied by his sister *Helle*, embarked to seek an asylum with his relation, *Æetes*, king of *Colchis*. During the voyage, the young *Helle* fell from the vessel into the sea, and there perished. This circumstance occasioned that part of the sea to be ever after called the *Hellespont*.

Such is the origin of the fable invented by the poets of the ram with the golden fleece.

They say, that *Phryxus* and *Helle* mounted this ram to escape from their cruel step-mother, and that *Helle*, terrified by the rolling of the waves, fell from its back and was drowned. The vessel was expressed by a ram, because it carried the representation of that animal on its prow. They even wished to assign it a genealogy. History goes on to inform us, that *Phryxus* arrived happily at *Colchis*, where he interred his sister *Helle*, and consecrated the prow of his vessel to *Jupiter Phryxus*, or the Preserver.

Phryxus while at *Colchis* espoused *Chalciope*, daughter of *Æetes*. The first years of their marriage passed away very happily; they were blest with four children; but *Æetes*, envious of the riches of his son in law, caused him to be assassinated, and *Chalciope*, to preserve her children from the barba-

rous and criminal avarice of her father, secretly provided a vessel and sent them into Greece, hoping as she had heard of the death of Ino, that Athamas would remember his son, and receive favourably his grand-children. A storm, in which their vessel was wrecked, threw the children upon an island, where they remained till the arrival of Jason, who conducted them back to their mother; and Chalciope out of gratitude for this service, favoured the passion which Jason had conceived for her sister Medea. At this time Pelias, a relation of Athamas, reigned over part of Thessaly; he had usurped the crown which by right belonged to Æson, and by a series of tyrannical actions had rendered himself odious to his people.

Being informed that Alcymede, wife of Æson, was just delivered of a son, he endeavoured by every method to destroy him, as the oracle had foretold that he should be dethroned by a prince of the race of the Æolides. Æson and Alcymede being apprised of the black designs of Pelias, caused it to be reported that the young Diomedes (the original name of Jason) was dangerously ill, and soon after, that he was dead; they even performed the ceremony of his funeral. Having thus eluded Pelias, Alcymede carried her son upon mount Pelion, and delivered him into the hands of Chiron, the wisest and most enlightened man of his time. It was under this skilful preceptor that
Jason

Jason acquired that knowledge which afterwards rendered him so illustrious.

Having attained the age of twenty-one, this young prince went to consult the oracle, by which he was ordered to clothe himself after the manner of the Magnesians, to add the skin of a leopard, like that worn by Chiron, to provide himself with two spears, and thus equipped to present himself at the court of Iolchos. Jason punctually obeyed the injunctions of the oracle, but in going from mount Pelion to the city, it was necessary to cross the river Anaurus, which at that time had overflowed its banks. Juno, says the fable, disguised as an old woman, offered to transport him to the opposite side, but in the passage this young prince lost one of his shoes; and Pelias had been warned by the oracle to beware of the man who should appear before him with but one shoe. Jason however arrived at Iolchos. His beauty, youth, and even the singularity of his distress, attracting every eye, Pelias himself wished to receive this stranger; but perceiving his naked foot, he no longer doubted that this was the man pointed out by the oracle. He adopted the resolution however to dissemble, and begged the stranger to inform him of his name. Jason, with a noble assurance, told him that he was son of Æson; related the manner in which he had been brought up in the care of the centaur, Chiron; and concluded

cluded by addressing himself to the chiefs of the assembly, from whom he learned the residence of his father, was conducted to him and acknowledged, while the tyrant who had remarked the interest which the presence of this young prince inspired in his behalf, dared make no attempt against him.

Pheres, who reigned over part of Thessaly, hearing of the arrival of his nephew, came to Iolchos, accompanied by his son Admetus, and sent to fetch his two other sons, Neleus and Amithaon, who were established in Messina. When these princes were met together, during five days they celebrated feasts; on the sixth, Jason, with his father and his uncles, concerted measures to drive the usurper from the throne. Accompanied by his family he went to the palace of the king, and demanded the crown which by right belonged to him, telling Pelias he might keep possession of the riches, his own ambition being only glory. Pelias, detested by his people, and astonished at language so bold, dared not refuse Jason, whose courage and noble countenance engaged the hearts of all who beheld him; perceiving likewise the eagerness of this young prince to signalize himself, he told him, that the unhappy Phryxus, their relation, and like them descended from Æolus, had been massacred at Colchis, that he had appeared to him in a dream, desiring him to revenge his murder, and save his

children, who were perpetually exposed to the cruelty of an avaricious and barbarous tyrant. His age, he added, would not permit him to undertake this voyage, but he besought Jason to appease the *manes* of Phryxus, promising on his return to resign to him the crown. He then related how Phryxus, when he fled from Thebes, had carried with him a fleece of most inestimable value, by recovering which he would gain immortal glory and immense riches: he did not conceal from him the dangers he would have to encounter; the crafty old man knew very well that these would only stimulate the courage of this young hero. His harangue had the desired effect; Jason immediately accepted the proposal, and to give greater lustre to the expedition, he invited all the princes of Greece to accompany him. Whilst these were flocking to the standard of Jason in Thessaly, a vessel was constructed proper for so long a voyage, and this was the celebrated ship, Argo, concerning which so many wonders are related.

The origin of this name is differently explained. Some say, that the plan of it was drawn by Argus, and that from him it took its name. Others derive it from the Greek word *argos*, swift, light; others again imagine, that it was built at Argos; and lastly, some suppose it to come from the word *argivos*, because it was employed to carry the Greeks.

In the same manner, there are different opinions concerning the quality of the wood, which was made use of in constructing it; but it is sufficient for us to remark, that the mast was formed of a tree taken from the forest of Dodona, which gave rise to the fable that it rendered oracles.

The shape of this vessel was long, like that of a galley. Trading vessels were generally of a round form. The number of those who embarked on this expedition is computed at fifty-two.

It was first proposed to confer the honour of the command upon Hercules, but he himself pointed out Jason as their chief, as he was the original cause of the expedition. Tiphys, a skilful mariner, who, for that reason, was supposed to be the son of Neptune, they chose for their pilot; Lynceus, by the quickness of his sight, discovered the shoals; and Orpheus, by the harmony of his voice and lyre, dispelled the weariness of so long a voyage. We shall not enter into a particular account of all the Argonauts, but content ourselves with observing, that in this expedition were engaged the most distinguished persons of Greece, either for their birth or valour. The art of navigation was at that time so little understood, that they seldom ventured to lose sight of land. The centaur, Chiron, was consulted upon the course they were to pursue; they desired him to compose a new almanack and reform the old one, which he did;

did, and brought it just as they had finished their sacrifices. He gave them his advice, and with his last farewell mingled his prayers for the success of his pupil, Jason, whom he tenderly loved. We learn from history that Chiron was then entrusted with the education of Achilles; a certain proof that the expedition of the Argonauts took place a short time before the Trojan war, of which Achilles was the most illustrious hero.

The Argonauts had at first a prosperous voyage, but a storm soon obliged them to cast anchor at the island of Lemnos. The women of that island having, according to the poets, failed in their respect towards Venus; that goddess, to punish them, inspired their husbands with such aversion, that they abandoned them for the slaves of Thrace. Enraged at such contempt, they availed themselves of the absence of the greater part of their husbands to massacre those which remained. Hypsipyle alone spared her father, Thöas, king of the island. This circumstance is mentioned by all the ancient writers. It was at this period the Argonauts arrived. The Lemnian women thinking they were their husbands, prepared to attack them, but learning that they were the Argonauts, they gave them a favourable reception. From Lemnos they set sail for Samothracia, to fulfil a vow which Orpheus had made during the tempest. They first proceeded to the country of the Tyrrenians, who

opposing them, a bloody battle ensued, in which all the heroes of the expedition were wounded, with the exception of Glaucus, who disappeared, and gave rise to the fable already mentioned, that he was received among the number of the marine deities. From thence the Argonauts entered the Hellespont, steered towards Asia, and landed a little above Troas. It was here Hercules, Hylas and Telamon abandoned them. The departure of Hercules gave them no concern, as he himself consumed the greater part of their provisions.

From thence they continued their course to Cyzicus, a town situated at the foot of Mount Dindimus, at that time governed by a king of the name of Cyzicus. Here they met with giants having six legs and six arms (that is to say vessels and galleys). Cyzicus received them hospitably, and furnished them with provisions. They set sail from the town, but in the night, meeting with contrary wind, were forced to return; and Cyzicus, who thought them already at a great distance, imagining it to be the Pelægi, his natural enemies, attempted to oppose them, and was killed by Jason. This prince, to expiate his involuntary crime, bestowed on Cyzicus a magnificent funeral, he then offered a solemn sacrifice to the mother of the gods, and built her a temple upon Mount Dindimus. Clyte, wife of Cyzicus, unable to survive the loss of her husband, died
shortly

shortly after of grief and regret. From Cyzicus they proceeded to Bebrycia, (the original name of Bithynia) at that time governed by Amycus. This prince excelled in the combat of the cestus. He gave a challenge to Pollux, who accepted it; but Amycus having treacherously waylaid them, was slain by Pollux and his companions. Quitting this place, they were carried by a gale of wind upon the coast of Thrace, near the dominions of Phineus. This prince, old and blind, was incessantly tormented by the Harpies.

Here fiction continually intermixes itself with history, but it will not be difficult to distinguish them from each other. Phineus had two sons by a former wife. Idea, daughter of Dardanus, his second wife, invented the blackest calumnies against these children, and at last persuaded the weak and credulous Phineus, that he could not be secure from the dangers with which they threatened him but by putting out their eyes, and this piece of barbarity was actually put in execution. Boreas, their uncle, who reigned over part of Thrace, being informed of this cruelty, hastened to revenge his nephews, defeated Phineus, and in like manner deprived him of sight. It was subsequent to these events that the Argonauts arrived; Phineus received them favourably, and offered to conduct them over the Cyanean rocks which were extremely dangerous. In gratitude
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for his reception, the Argonauts engaged Calais and Zethes, sons of Boreas, who had wings (that is vessels with sails) to go in pursuit of the Harpies, (by which are meant corsairs, who laid waste the country). These they pursued to the isles called Strophades, where they lost sight of them.

It was in acknowledgment for this kindness that Phineus gave them pilots to conduct them across the Cyanean rocks, which were called Symplegades, because they seemed to clash against each other. The Argonauts, terrified at the sight of this strait, let fly a dove, which passed it happily, and served them as a guide. This dove, which the story mentions, was the light vessel which Phineus gave them, to point out the track they were to follow.

This experiment of the Argonauts first made known the above passage, which the Greeks afterwards made use of, to establish their commerce along the coast of the Euxine sea. Having passed this strait, they turned towards Asia, and landed in the country of the Mariandynians, by whose king, Lycus, they were well received. Here their pilot, Tiphys, died, and was succeeded in his employment by Anceus. Compelled by stress of weather to land in the isle of Arecia, they there found the children of Phryxus, whom they took with them to Colchis; but on quitting this island, they

they had a severe contest to maintain against its inhabitants. The fable describes this combat by saying, that they found birds, who by discharging their quills did great execution. This was the manner in which they represent the arrows made use of by the inhabitants during this combat. At last, after many difficulties, they reached the port of *Æa*, capital of Colchis, the theatre of their grand adventures.

ARRIVAL OF THE ARGONAUTS IN COLCHIS.

ÆETES learning the arrival of Jason, and the reason of his coming, thought only how he might destroy him, or at least engage him to relinquish his design of demanding a restitution of the treasures of Phryxus. He prescribed to him conditions which it seemed impossible to be complied with.

Before we relate these conditions, and the whole of that fabulous narration, it is necessary to observe, that it was written in the Phœnician language, which was brought into Greece by Cadmus.

This language had a vast number of words of an ambiguous meaning, or of a signification entirely unknown; it is not at all surprising then, that the poets should have intermixed so many fictions and wonders with the truths of history.

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This celebrated conquest produced several poems and tragedies, in which the events were misrepresented. It is even with regret we find that the famous tragedian Euripides received a bribe from the Corinthians to blacken the memory of Medea. These particulars we shall give in the history of that princess, but at present pursue the disfigured account, which it is absolutely necessary to be acquainted with.

Apollonius of Rhodes, and Onomacritus relate, that Jason being equally beloved by Juno and Minerva, those goddesses agreed to inspire Medea with a passion for him, as by her knowledge of the art of magic she could protect him from all dangers. Medea, already prejudiced in his favour by her sister Calciopé, met him in the temple of Hecate, where both were come to implore the services of that goddess. Jason, charmed at the sight of Medea, and acquainted with her power, demanded her assistance, which she promised, on condition of receiving his hand. After exchanging vows, they separated, and Medea sought by every method in her power to save her husband. To effect the conquest of the Golden Fleece it was necessary first to reduce to the yoke two bulls (a present from Vulcan) having horns and feet of brass, and torrents of fire issuing from their nostrils. When this was accomplished, they were to be fastened to a plough of Adamant, and employed

employed in turning up four acres of ground consecrated to the god Mars, which had never before been cultivated. This labour done, it was ordered to sow this ground with the teeth of a dragon, from whence were immediately to spring armed men, whom Jason was obliged entirely to exterminate; after having surmounted these difficulties, the dragon that defended the Golden Fleece remained still to be conquered and destroyed. One day only was allowed for the performance of such prodigious undertakings. Jason, relying on his courage, and secure of the assistance of Medea, boldly accepted the conditions. The field of Mars was opened, the king of Colchis ranging himself on one side, and the Argonauts on the other. Immediately the two bulls rushed into the place of action, but Jason having previously received from Medea cakes made of honey and flour, the animals on receiving these became disarmed of their rage, and voluntarily presented their necks to the yoke. The field was ploughed, the dragon's teeth were sown, and the armed men appeared, when Jason throwing a stone into the midst of them, in an instant they were seized with such fury, that they attacked and slew each other. Jason then marched towards the dragon which guarded the Golden Fleece; this he lulled asleep with a soporiferous potion, likewise prepared by Medea, and thus achieved the con-

quest of the famous Golden Fleece. The same day on which he gained these victories, Jason, thinking only how he might escape from Æetes, whose treachery he feared, returned to his vessel, was there joined by Medea, and, setting sail, they were soon at a distance from the coast of Colchis. This account is in appearance a mere fiction; however the celebrated Bochart, who knew perfectly the genius of the Eastern languages, and their real signification, finds in the Phœnician words the explanation of these fables. After having made a comparison with these words, he succeeds in proving, that the Argonauts were engaged in a bloody battle, from which they came off victorious. The opinions concerning this Golden Fleece are various. Some authors think, that in Colchis were rivulets, whose sands were intermixed with particles of gold, that to collect these they extended at the bottom of the water sheep skins with the wool on, and that by this means Æetes amassed great riches. Alchemists, and those who pretend to make gold, suppose, that this fleece was a book, which contained the secret of transmuting all metals into gold; but this opinion deserves not the least attention.

RETURN

RETURN OF THE ARGONAUTS.

JASON having happily terminated his expedition, now thought only of quitting Colchis; availing himself of the darkness of the night, he set sail, accompanied by Medea, carrying with him the treasures of Æetes, who quickly fitted out a fleet, and sent his son Absyrtus in pursuit of them. Onomacritus in his poem relates that Jason and Medea seeing no possibility of escaping, invited Absyrtus to go on shore, under pretence of an accommodation, but no sooner was he landed than they murdered him, and strewed his limbs in different places, in order to detain his soldiers, who they imagined would stay to collect and bury them.

This extract from the poem of Onomacritus is entirely contradicted by history, which even particularises the different countries through which Absyrtus passed in search of the ship Argo.

The ancient poets have given accounts of the return of Jason; but the Argonauts wherever they stopped having left monuments of their passage, the reality of their return could never be called in doubt by historians, and we shall give what they relate upon this subject. Their accounts will be found frequently much interlarded with fiction.

The Argonauts coasted along the eastern shore

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of Asia, crossed the Cimmerian Bosphorus and the Palus Mæotis, and entered the northern ocean. Steering afterwards to the left, they reached the island of Peucesta, which was known to the pilot Anceus. Hence they proceeded to the isle of Circe, which princess, according to Onomacritus, refused to purify Jason from the murder of Absyrtus. Pursuing their route, historians say they arrived at the pillars of Hercules, whence they re-entered the Mediterranean, and near Sicily passed the strait of Scylla and Charybdis, where they would have perished had it not been for the assistance of Thetis. The Syrens had nearly proved fatal to them, when they were saved by Orpheus; and arriving in the country of the Phœnicians, here met the fleet of Absyrtus, the commander of which demanded the restitution of Medea. It was agreed on both sides that, in case she was not his wife, Jason should restore her. The wife of Alcinous being chosen arbitress, wished to favour Jason, and causing his nuptials with Medea to be celebrated during the night, declared the following day to the fleet of Æetes that none had any claim to Medea, lawful wife of Jason. The Argonauts were then at liberty to depart, and quitting the country of the Phœnicians experienced a heavy storm, which drove them upon the quicksands of Africa, where they found themselves in the most imminent danger. At last they arrived at Cape

Malea,

Malea, where Jason, according to the advice of Circe, made atonement for his crime. Every object of their voyage being accomplished, they arrived on the coast of Thessaly, whence they had originally departed. Pelias, says Pausanias, having died during their absence, his son Acastus invited his fellow-adventurers to celebrate, before they separated, funeral games in honour of his father, at which Jason and Medea assisted. This fable, mentioned by Pausanias, and confirmed by several circumstances which he quotes, proves clearly that Medea was by no means concerned in the death of Pelias; on the contrary, the same author relates, that his brother Æson committed that crime, by compelling him to drink the blood of a bull. The Argonauts, before their separation, made a league for their mutual defence, and to give it the more solemnity, Hercules assembled them in the plains of Elis to celebrate the Olympic Games, which had been for some time interrupted, and were again so after his death.

Jason consecrated the ship Argo in the isthmus of Corinth, and by the poets it was afterwards placed among the constellations. This celebrated expedition took place about thirty years before the Trojan war.

Ancient historians assure us, that Absyrtus lost his life in a naval combat, which took place on the Euxine sea when the fleet of Æetes overtook

the Argonauts. Herodotus says, that both this prince and his son fell in this engagement, which left the Argonauts at liberty to pursue their voyage. When driven by a tempest upon the coast of Lybia, a prince of that country named Eurypilus gave them great assistance, and provided them with guides to conduct them through the difficult passage of the Syrtes. The fable paints this hospitable prince under the form of a Triton. Jason, in acknowledgment for his services, presented him with a golden tripod, which was supposed to have the virtue of giving oracles.

CONTINUATION OF THE ADVENTURES OF MEDEA AND JASON.

THE history of Jason after his return from Colchis, and that of Medea, are so differently related, that it is extremely difficult to distinguish the truth. Some historians, and particularly the poets, describe her as the murderers of her brother. They say she caused Pelias to be massacred by his own daughters, giving them the dreadful counsel to cut him in pieces, and put his limbs into a cauldron of boiling water, assuring them that herbs which she pointed out to them would restore him to youth and vigour. The same poets add, that she caused Glaucis her rival, daughter of Creon, to perish miserably, and that her furious jealousy

jealousy even led her to sacrifice the two children which she had by Jason. Other authors speak of her in the highest strain of eulogium, they assert that she was a lover of virtue, and only reproach her with having been too much guided by her passion for Jason, who basely abandoned her, notwithstanding the two pledges of affection she had brought him. They even represent her as employing all the knowledge she derived from her mother Hecate, in relieving and healing those who applied to her. In short, they relate that this unhappy persecuted princess, having in vain reminded Jason of his oaths and promises, was obliged to wander from court to court in search of an asylum.

In reading those poets who have accused her of so many crimes, we may perceive that they are obliged to own she was born virtuous, and had been hurried on to the commission of vice by a sort of fatality, or by the impulse of the offended gods, particularly Venus, who relentlessly pursued the race of Apollo for having discovered her attachment to Mars. These poetical accounts compared with history, clearly show, that the ancient tragic writers, to give greater effect to their pieces, have entirely disfigured the history of that princess, in order the better to inspire terror and compassion. Some historians giving credit to facts which were misrepresented, have transmitted to us the history of
Medea

Medea under the most odious colours; and in this they have been imitated by our modern tragic poets. We shall mention some of the reasons which induce us to believe that Medea was not so criminal as she has been represented. We have already shown that Absyrtus perished in a naval combat, long after he was said by the poets to have been murdered by Medea and Jason, therefore of this crime she can never be accused. The story of her having advised the daughters of Pelias to cut their father in pieces is void of any foundation in truth. This prince expired under the hands of his brother Æson, who, as we have said, compelled him to swallow bullock's blood. When the Argonauts returned he was already dead, and we have seen that those heroes, at the intreaty of Acastus, celebrated his funeral honours with the greatest pomp; Jason and Medea being present, without the least surprise being expressed, or accusation preferred on the part of that prince who was son to Pelias. History acquaints us with the origin of this fable; it relates, that, after the death of Pelias and Æson, Acastus and Jason disputed the crown; the party of Acastus was triumphant; Jason and Medea were obliged to fly, and embarking on board a vessel called the Dragon, arrived at Corinth, then governed by Creon, who dared not refuse them an asylum, because Medea had pretensions to that crown. These pretensions appear the more certain, as

Eumelius, a grave historian and a native of Corinth, assures us that Medea divided that kingdom with Creon. Diodorus Siculus says, that the Corinthians themselves invited Medea to quit Iolchos, and come to take possession of a throne which belonged to her by right. He adds, that Medea and Jason lived ten years in that city in the greatest harmony, during which they had two children; it was then that Jason, abandoning himself to his infidelity, forgot the obligations which he had to Medea. He violated the sacred laws of marriage, at that time much respected, espoused Glaukis, daughter of king Creon, and divorced Medea. Such is the history which the poets have so disfigured in their fables, poems and tragedies. Medea, according to their accounts, sent her rival an empoisoned robe (like the vest of Nessus) which terminated her existence with the most excruciating torments. She set fire to the palace of Creon, who perished in the flames, and thinking herself not yet sufficiently revenged, with her own hands she tore in pieces her two sons, Pheres and Memercus. Terrified at having committed so many crimes, and dreading the vengeance of Jason, she had recourse to her knowledge of magic, mounted a chariot drawn by two dragons, and borne through the air came to Hercules, whose assistance she implored in revenging her. Being repulsed by that hero with indignation, and become the horror and detesta-

detestation of mankind, she came to Athens in search of an asylum. There is no mention in history of the horrible event so well known under the name of Medea's farewell. A well authenticated tradition asserted, that either to revenge the death of Creon, of which Medea was suspected, or to avoid the war which the pretensions the children of this princess had to the crown might have excited, the Corinthians themselves massacred these two young princes. They had taken refuge in the temple of Juno, but in vain; the people dragged them from this sacred asylum, and tore them in pieces. Not long after, being visited by a pestilence, the Corinthians went to consult the oracle, from which they learned, that their calamities would not cease till they had expiated their horrid sacrilege.

It was on this occasion they instituted a festival which subsisted long after. Pausanias relates, that they offered sacrifices in honour of the children of Medea, and consecrated a statue to them, which represented fear. This statue was still to be seen in his time. In memory of this crime, and as an atonement for it, the Corinthians cut the hair of their children, and made them wear mourning till a certain age.

These feasts, sacrifices, customs, and this statue, are monuments much more worthy of credit, than the inventions of the poets.

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The brilliant genius of Euripides could not invalidate the records and writings of his time, and we find in several ancient authors, that the Corinthians, hearing Euripides had chosen Medea for the subject of one of his tragedies, made him an offer (which he accepted) of five talents, on condition that he would employ all his art to exculpate them from a crime which rendered the memory of their fathers odious and despicable throughout all Greece. Some time after, another story was propagated to brand with infamy the memory of Medea. It is in Ovid we meet with it. He says, Medea, after having massacred the children of Jason, took refuge at Athens, and gained such influence over Ægeus, that she persuaded him to marry her. During these transactions, continues this author, Theseus, for the first time, presented himself before Ægeus, bringing with him the sword which was to be the proof of his descent. Medea, from whom nothing was concealed, endeavoured to persuade Ægeus to poison this young prince at a banquet. The fatal cup was prepared; but Theseus having made himself known, as we have already said, Medea, ashamed of having failed in this attempt, escaped in the same chariot which she had made use of to avoid the vengeance of Jason. This fiction falls of itself, when we recollect that Ægeus threw himself into the sea, which bears his name, on seeing the vessel which had carried Theseus to

the isle of Crete, in his expedition against the Minotaur, return without hoisting the appointed signal. This event which happened while Theseus was very young, took place long before the time when Jason abandoned Medea for the daughter of Creon, and obliged her to take refuge at Athens. Besides, Theseus was the companion of the Argonauts. It is surprising that so flagrant a contradiction was not sufficient to check the inventive fancy of the poets.

After the arrival of Medea at Athens, no further mention is made of her. A few authors, however, say that she crossed the sea, to procure a reconciliation with Jason, that they returned to Colchis, where they reinstated Æetes on the throne, from which he had been driven by a faction; they add, that Jason acquired such glory by his conquests in Lower Asia, that he was honoured there as a divinity, and that after his death, Medus, his son, built the city of Medea, in honour of his mother, and that it was from him the Medes derived their name.

But all the traditions of the Greeks agree in saying, that Jason died in Thessaly.

They assure us, that after his separation from Medea, he led a wandering life, and that one day reposing himself on the sea shore, under the shade of the ship Argo, a beam fell from it, and crushed him to death. This last account appears most credible.

HISTORY

HISTORY OF CASTOR AND POLLUX.

CASTOR and Pollux, for the many illustrious actions they performed, were dignified with the appellation of the sons of Jupiter. Their sisters were Helen and Clytemnestra.

The fable says, that Jupiter having metamorphosed himself into a swan, Venus assumed the form of an eagle and pursued him: he took refuge with Leda, and some time after it was pretended, that Castor and Clytemnestra, Pollux and Helen, had proceeded from two eggs. Pollux and Helen were regarded as the descendants of Jupiter, Castor and Clytemnestra were supposed the children of Tyndarus. To explain this fable we must remark, that in those times palaces contained chambers of an oval form, nearly resembling an egg; this, perhaps, was sufficient to occasion the fable we have just related.

These princes and princesses were born on the banks of the river Eurotas, in Laconia, near Sparta. On this river were always seen a number of swans, which gave the poets an idea of introducing that bird into their fable. The beauty of Leda, her fair complexion, and fine turned neck, caused her to be compared to a swan, and these circumstances, with the embellishments of the poets, produced the fable of Jupiter and Leda. However

ever this may be, Castor and Pollux were for their heroic valour looked upon as sons of Jupiter, and went by the name of Dioscures, a name under which they afterwards received divine honours. It was in the expedition to Colchis, that these two heroes most distinguished themselves. During a tempest, in which the Argo had nearly perished, they, with Orpheus, made a vow to initiate themselves into the mysteries of Samothracia. The divinities of this country were called Cabiris, and passed for the sons of the Egyptian Vulcan, adored in Egypt as the most powerful and chief of the gods.

Nothing was more celebrated, or more sacred, than these mysteries of Samothracia. Particularly they were supposed to have the power of rendering the gods propitious in long voyages.

Pollux, while going on this expedition, killed the famous Amycus, who challenged the whole world to fight with the Cestus. This victory, and that which he obtained at the Olympic Games, when celebrated at Elis, by the desire of Hercules, caused him to be regarded as the patron of wrestlers. At these same games, Castor, his brother, distinguished himself in the race, and in the art of breaking horses.

After the voyage to Colchis these two heroes became very formidable by sea, and cleared the Archipelago of the corsairs which infested it.

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For this service, they were after their death ranked among the gods favourable to mariners. This honour was thought due to them, because, during a storm which endangered the ship Argo, fires were seen to play round the heads of the Tyndarides, and the instant after the storm ceased. From that time, those fires which frequently appear on the surface of the ocean were called the fires of Castor and Pollux. When two were seen at the same time, it announced the return of calm, when only one, it was the presage of a dreadful storm. This species of fire is frequently seen by sailors, and is a species of *ignis fatuus*.

In revenge for an insult offered to their sister, these two heroes took the city of Aphidnæ, but contented themselves with punishing those who had committed the offence. The Athenians, charmed with this moderation, instituted festivals to their honour under the name of Anaclæ, which is derived from a greek word signifying *king*. Not long after they gave occasion to call their prudence and moderation in question. Being invited as relations to the nuptials of Idas and Lynceus, they carried off Phœbe and Hilara, daughters of Leucippus. Idas, and Lynceus, the intended husbands of these two ladies, pursued the ravishers. Lynceus was first killed by Castor, who in his turn fell by the hands of Idas. Pollux arrived too late to save his brother, but he revenged his death

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with that of Idas. Pollux, says the fable, in his quality of son to Jupiter, was immortal, but he begged his father either to suffer him to die, or permit him to share his immortality with his brother Castor. Jupiter granted his request. They succeeded each other alternately upon earth, and in the mansions of the dead. This fable is founded upon the circumstance of their being after death represented by the sign called the twins; and as one of the stars which compose that sign appears above the horizon whilst the other remains concealed, the poets invented this pretended division of immortality. History informs us that they were both buried near Scyades, a town of Laconia, and according to a custom absurd enough, but common at that time, their temple was erected by the side of their tomb.

They were first honoured as heroes; but the Greeks afterwards admitted them to the rank of their superior divinities, and the Romans, who constantly imitated the Greeks, honoured them in the same character. They were thought frequently to appear to men, and were generally represented on horseback, under the figure of two young men, wearing a cap with a star upon the top of it. This manner of representing them proves, that the equestrian art was known before the Trojan war.

HISTORY OF ORPHEUS.

SOME learned men, from a passage which we meet with in Cicero, have called the existence of Orpheus in question; but this opinion cannot discredit that of all antiquity, and of the gravest historians. In every account of the Argonautic expedition, which has been transmitted to us, we find him constantly mentioned. Some indeed reckon five of the name of Orpheus, and relate the particular adventures of each, from whence they conclude that it has been the same with this celebrated personage as with Hercules, and that the actions of several have been united to form the history of one man. Orpheus was son of *Ægeus* king of Thrace, and the Muse *Calliope*. The brilliancy of his talents caused him to be regarded as the offspring of *Apollo*. *Museus* was his son. The application of Orpheus to matters of religion, and his different voyages to acquire that species of knowledge, obtained for him the title of high priest, as well as king. He was regarded as the minister and interpreter of the will of the Gods.

Before his time the flute was almost the only instrument in use; he invented the harp, which it was pretended he had received from *Apollo* and *Mercury*; to him the lyre was indebted for two additional strings. Orpheus had many who imi-

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tated him, but none who ever excelled him; the invention of hexameter verse is ascribed to him; he was at once great in the different characters of theologian, philosopher, and musician. He described the origin of the world, by saying that from a large egg proceeded love, and that love was the principle of all beings. This definition, given by one of the greatest men of antiquity, proves how unable is genius itself, when left to its own strength and conclusions, to attain the elevated idea of one only God, all powerful, and creator of all things. *Cægrus*, his father, gave him his first notions of religion, by instructing him in the mysteries of *Bacchus*, as they were at that time practised in *Thrace*. He afterwards placed himself under the tuition of the *Dactyli Idæi*, but it was particularly during his residence in *Egypt*, that he became acquainted with the mysteries of *Bacchus*, or *Osiris*, and of *Isis* or *Ceres*. Concerning initiations, funeral ceremonies, and other points of religious worship, he acquired a knowledge much superior to that which he possessed before. It was from this country he brought the story of the infernal regions, the orgies, and other ceremonies afterwards adopted by the Greeks. After him *Museus* his son, *Melampus*, and several others made the same voyage.

Orpheus at his return into Greece made himself of great consideration, by persuading the natives that he
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knew the means of expiating crimes, purifying the guilty, healing unknown diseases, and appeasing the anger of the gods. From the funeral ceremonies of the Egyptians he borrowed the materials for his description of the infernal regions. This was the most powerful check upon vice which that great man thought it possible to impose. Among the *Æginetes* he instituted the mysteries of *Hecate*; and those of *Ceres* he established at *Sparta*. In the religion of the Greeks he made such considerable alterations for the better, that he must be regarded as the first and greatest of their reformers. He much improved, likewise, their manner of living; in short, his talents and the eminent service which he rendered mankind have justly procured him a place among the most celebrated men of antiquity. Having had the misfortune to lose his wife *Eurydice* whom he tenderly loved, he went to a place in *Thesprotia* called *Aornos*. Here an ancient Oracle gave answers, and pretended to have the power of raising up the spirits of the dead; and indeed *Orpheus* for a moment thought he saw and had found his dear *Eurydice*; but the illusion lasted only a moment; she vanished from his sight; he vainly turned himself on every side in search of her: despair and anguish now took possession of his soul, and the friendly hand of death soon once more united him to his beloved spouse. Other authors relate his death differently: they say, that

the Thracian women, enraged to see themselves abandoned by their husbands, who were following Orpheus, lay in wait for him and tore him to pieces. Plutarch assures us of this fact, and adds that the men revenged his death by their treatment of their wives. Some authors agreeing with Plutarch as to the manner of his death, pretend that he was massacred in Macedonia; and it is certain that his tomb was to be seen near the city of Dion. It consisted of one simple pillar bearing a marble urn.

The voyage of Orpheus into Thesprotia gave rise to the fable of his descent into the infernal regions. Orpheus, says Virgil, by the harmony of his voice, suspended the torments of the damned. Pluto himself could not resist, but restored to him Eurydice, on condition that he should not look behind him. His anxious tenderness could not be restrained, he looked and lost once more his dearest treasure.

In the time of Orpheus, magic and the conjuration of the dead were much practised; this undoubtedly gave rise to the fable of Orpheus having again found Eurydice. Some authors explain it differently. They say, that she was bitten by a serpent, and that Orpheus cured her; but being shortly after attacked by another disorder, which proved fatal, that this gave occasion
to

to the story of a second descent into the infernal regions.

The poetical productions of Orpheus were few in number and very short. The Lycomides (an Athenian family) knew them by heart, and used to sing them in celebrating their mysteries. These hymns had not the elegance of Homer's verses, yet they were adopted by religion; an honour not conferred upon the poems of the author of the Iliad.

None of the works of Orpheus are now remaining; the Argonautics and Orphics are by Onomacritus, contemporary with Pisistratus, or some other author unknown. The fable which describes Orpheus as followed by wild beasts and even rocks, is an allegory to describe his exquisite skill in the science of music; it likewise is meant to express that he employed his talents in civilizing the rude unpolished manners of his time.

Orpheus was contemporary with the Argonauts. The charm and illusions attached to his memory occasioned it to be said, and even induced a persuasion, that the nightingales in the vicinity of his tomb surpassed all others in the strength and melody of their voices. None could walk under the shade of the sacred wood which surrounded his urn, without experiencing a religious veneration, and the imagination, drawn by a
pleasing

pleasing, tender melancholy, thought at every noise it heard the sighs of Orpheus, and saw the wandering shade of poor Eurydice.

CALYDONIAN HUNT, MELEAGER,
ATALANTA.

THE history of this hunt is found in Homer; we shall first give his account, which is entirely devoid of fiction, except the intervention of the goddess Diana; and afterwards we shall notice the additions made to it by other poets. The Curetes and the warlike Ætolians carried on a cruel war under the walls of Calydon. The Ætolians defended the city, which the Curetes attacked with all their forces. This war had been excited by Diana, to revenge herself upon Æneus, who had forgotten her in his sacrifices. Enraged to see her altars neglected, she sent a monstrous boar, which spread devastation through the cultivated lands, tore up trees, and desolated the whole country. The brave Meleager, son of Æneus, assembled a troop of hunters, to go in quest of this terrible animal, which had already filled Ætolia with mourning. The boar was killed by Meleager, but Diana's wrath was not yet appeased. Irritated by this goddess, the Ætolians and Curetes disputed the honour of possessing the
skin

skin of this monster, and nothing but a war could terminate their difference. The brave Meleager at the head of the Ætolians was not daunted by the superior force of the Curetes; when he fal-
lied forth nothing could protect them from his fury.

It was in one of these bloody combats that he slew the two brothers of his mother Althæa. Disconsolate for her loss, she yields to the indignation which kindles in her bosom, and with horrid imprecations calls on Proserpine and Pluto to revenge her by the death of her son. Now fierce and cruel Discord rode triumphant through the surrounding air; she hears Althæa's cries, and pleased, she echoes back the welcome sound. The fiery Meleager heard too, and his proud heart, swollen with rage and disdain, resolved to abandon the Ætolians to the hostile attack. Retired with his wife Cleopatra, he refuses even to hear the issue of the battles fought. His absence gives fresh courage to the Curetes, they redouble their attacks, and the Ætolians are nearly vanquished.

The most ancient sages, and the most venerable priests, are then deputed to Meleager to request his aid in the preservation of Calydon. Æneus, alarmed at the danger which threatens his city and his subjects, casts himself at the feet of his son. The brothers of Meleager join their supplications, and even his mother, touched with repentance, unites her tears; but all in vain; he

he remains inflexible. In the mean while the Curetes, already masters of the city walls, present themselves before the avenues of the palace; already are their hands armed with torches to consume it; it was then the beautiful Cleopatra on her knees besought him to protect her from the impending danger.

Unable to resist so many tears and supplications, he once more takes his arms; fury sparkles in his eyes, he darts into the thickest of the fight and bears down all before him; death and destruction mark every step. The vanquished foe now only thinks of flight, and Calydon is saved by his victorious arm.

In this account of Homer, as we have observed, nothing is fabulous but the intervention of Diana; the other facts are recorded in history. That poet gives the names of the principal hunters, among whom we distinguish Theseus, and the beautiful Atalanta, so famous for her swiftness in the chase. It was at her feet Meleager laid the skin of the Calydonian boar, the fatal cause of the death of his uncles, Plexippus and Toxeus.

Ovid, and the poets who succeeded Homer, have made many additions to this account. It was they who invented the story of the fatal brand to which the days of Meleager were attached. They say that at the moment of his birth, the Fates put into the fire a brand, and predicted that this prince

prince should expire as soon as that brand was consumed; they then began to spin the thread of his life, and the brand was already in flames when they left the apartment of Althæa. No sooner were they gone, than that princess flew towards the fire, seized the brand, and carefully preserved it to prolong the days of her son; but when Meleager had slain his two uncles, who disputed him the skin of the Calydonian boar; Althæa, going to return thanks to the gods for the success of her son, met the dead bodies of her two brothers; impelled by a blind fury, and forgetful of maternal tenderness, she committed to the flames the fatal brand, and Meleager perished in a few moments, as though consumed by fire.

The cruel Althæa, when her rage had subsided, unable to support so afflicting a sight, terminated her existence, and the two sisters of Meleager died of grief. It was pretended they were changed into birds called Meleagrides. Ceneus, after the death of Althæa, married Perhibæa, by whom he had Diomedes. Pausanias relates, that one of the tusks of this boar was to be seen at Rome. It was of a most enormous size. Augustus had it brought from the town of Tegea, as well as the statue of Minerva, to punish the Arcadians for having taken part against him in his war with Antony. Cleopatra, wife of Meleager, was daughter to Idæus, brother of Lynceus and Marpessa.

peffa. Polydora, daughter of Meleager and Cleopatra, married Protefilaus, who was the first that landed on the Trojan shore, though the oracle had predicted death to him who should first touch that fatal bank. Polydora, unable to survive the loss of her husband, died soon after.

We shall here likewise insert the fable of Atalanta, as told by Ovid.

She had consecrated herself to Diana, but from her extraordinary beauty became the object of universal pursuit. Wishing to deliver herself from so many importunities, she promised to espouse him who should outstrip her in the race; but on condition that her suitors should be without arms, whereas she should be armed with a javelin, and have the liberty of piercing those to the heart who should be vanquished. The conditions were accepted. Already had several paid the forfeit of their lives, when Hippomenes presented himself. Venus, whom he invoked, proved favourable to his prayers; she gave him three apples from the garden of the Hesperides. Thus provided, Hippomenes repaired to the course. The conditions imported that the candidate should start first. By the advice of Venus, when nearly overtaken, he dropped one of his apples, which Atalanta, relying on her swiftness, stopped to pick up; he then let fall another, and afterwards a third, which she likewise staid to collect, but unable to repair

the time lost, Hippomenes first reached the goal, and espoused her. Having afterwards profaned the temple of Cybele, or a wood consecrated to that goddess, Hippomenes was transformed into a lion, and Atalanta into a lioness.

The little occasion we shall have hereafter to speak of the city of Calydon, induces us to place here the history of Choræsus.

This Choræsus, who was high priest to Bacchus, conceived a most violent affection for Callirrhoe, a princess of the royal blood. In vain did he try every art to please her, she was insensible to all his efforts. Despairing of success, he invoked the aid of Bacchus, who inspired the Calydonians with such a furious intoxication that they slaughtered each other. The oracle being applied to, returned for answer, that this calamity could not be removed but by sacrificing Callirrhoe, or him who should devote himself to save her. Already the altar awaited its victim, and the people of Calydon with loud voices demanded the horrible sacrifice from which they hoped for safety. Choræsus holding the sacred knife advanced, the unhappy maid is brought bound to his feet, her tender limbs confined with galling bands, her bosom exposed to the fatal blow. Choræsus casts on her a parting look; his faltering hand suspends the uplifted blow; tumultuous murmurs rise; he sheathes his weapon in its owner's breast. Callirrhoe

rhoe convinced by this act of the heroic and generous tenderness of Choræus, could not survive him; she terminated her existence near the fountain of Calydon, which from that time was called by her name.

OF THE TWO THEBAN WARS.

To conclude the history of the heroic times, it remains for us to speak of the two Theban wars. Æschylus, Sophocles and Euripides have made them the subject of several tragedies; and Statius has celebrated them in an epic poem.

The finished performances of these illustrious poets are too famous and too well known not to merit the attention of our readers. Extracts would but disfigure them, and besides are never satisfactory. We shall confine ourselves then to an abridgment of this history, and have no doubt but we shall more oblige our readers, by giving the account of them which we find in the travels of the young Anacharsis, than by any thing which we could write upon that subject.

“The displeasure of the gods had long hung heavy over the kingdom of Thebes. Cadmus driven from the throne which he himself had erected; Polydorus torn limb from limb by the Bacchantes; Labdacus carried off by a premature death, leaving
a son

a son, an infant in the cradle, surrounded with enemies; such had been the fate of the royal family since its original foundation, when Laius, son and successor to Labdacus, having twice lost and recovered the crown, espoused Epicasta, or Jocasta, daughter of Menœceus. For these nuptials were reserved the most dreadful calamities. The son that should spring from this marriage, it had been foretold by the oracle, should be the murderer of his father, and the husband of his mother. The child was born, and by his parents exposed to become the prey of wild beasts. His cries, or chance, led to a discovery of him, and he was presented to the queen of Corinth, who adopted him as her son, and brought him up under the name of Œdipus. When arrived at years of maturity, being informed of the dangers which he had escaped, he consulted the gods, and their ministers having by their answers confirmed what the oracle had predicted before his birth, he was precipitated into the misfortunes he wished to avoid. Determined no more to return to Corinth, which he regarded as his native country, he took the road to Phocis, and meeting in a narrow way an old man, who haughtily required him not to obstruct the passage, and even offered to remove him by violence, Œdipus fell upon him, and slew him. This was his father Laius.

“After this fatal accident, the kingdom of Thebes
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and the hand of Jocasta were promised to him who should deliver Thebes from the miseries with which it was afflicted. Sphynx, natural daughter of Laius, having united herself with some banditti, laid waste the country; detained travellers by artful questions, and bewildering them in the intricacies of mount Phineus, betrayed them into the hands of her treacherous associates. Œdipus discovered her retreats, dispersed the accomplices of her crimes, and in reaping the fruit of his victory fulfilled the oracle in its whole extent.

“Incest reigned triumphant upon the earth, but heaven hastened to check its progress. An unwelcome discovery came to confound this guilty pair: Jocasta terminated her misfortunes by a violent death; and Œdipus (some authors say) tore out his eyes, and died in Attica, where Theseus had offered him an asylum. But according to other accounts, he was condemned to support the light, to see the theatre of his crimes; and life, to transmit it to children more criminal and more unhappy than himself. These were Eteocles, Polynices, Antigone and Ismena, all of whom he had by Eurigania his second wife. The two princes were no sooner of an age to govern, than they confined Œdipus in a remote part of his palace, and agreed to hold by turns the reins of government, during a year. Eteocles first mounted this throne, ever tottering on the brink of ruin, and refused to resign it at the appointed

appointed time. Polynices applied to Adrastus, king of Argos, to procure redress, who gave him his daughter in marriage, and promised him powerful assistance.

“Such was the occasion of the first expedition in which the Greeks displayed some knowledge of the military art. Before this time we have seen troops without order over-run a neighbouring country, and retire after having committed some temporary ravages and cruelties. In the war of Thebes, we see projects concerted with prudence, and pursued with firmness; people of different nations assembled in the same camp, and subject to the same authority, displaying a courage equal to the rigour of the seasons, the delays of a siege, and the dangers of daily combats. Adrastus divided the command of the army with Polynices, whom he wished to establish on the Theban throne; the brave Tydeus, son of Œneus, king of Ætolia; the fiery Capaneus; Amphiaras the augur; Hippomedon and Parthenopæus. After these warriors, all illustrious for their birth and valour, appeared a succession less distinguished for their merit and dignities; the principal inhabitants of Arcadia and Argolis.

“The army being put in motion, entered the forest of Nemea, where its generals instituted games, which are still celebrated with the greatest solemnity.

“After passing the isthmus of Corinth, it proceeded

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ceeded into Bœotia, and compelled the troops of Eteocles to confine themselves within the walls of Thebes. The Greeks were as yet unacquainted with the art of taking a place defended by a strong garrison. All the efforts of the besiegers were directed towards the gates, and all the hopes of the besieged consisted in frequent sallies. The actions these occasioned had already cost many lives on both sides; already had the brave Capaneus been precipitated from the top of a ladder which he had applied to the wall, when Eteocles and Polynices agreed themselves to determine their dispute. The day was fixed, the place appointed; the people in tears, the armies in silence awaited the event, when the two princes rushing furiously together, pierced each other with repeated wounds, and even death, could not appease their mutual rancour. Their bodies were placed upon the same funeral pile, and with a view of expressing by a frightful image the sentiments which had animated them during life, it was pretended that the flame, penetrated with their hatred, had divided, that their ashes might not be confounded. Creon, brother of Jocasta, was charged, during the minority of Laodamas, son of Eteocles, with the continuance of a war which became every day more fatal to the besiegers, and which was at last terminated by a vigorous sally on the part of the Thebans. The combat was bloody; Tydeus and the

the greater part of the Argian generals were slain.

“ Adrastus, constrained to raise the siege, could not bestow the rights of burial upon those left dead in the field of battle. Theseus was obliged to interpose his authority, and compel Creon to submit to the rights of nations, which then began to be observed. The victory of the Thebans only suspended for a short time their destruction. The Argian chiefs had left sons worthy to revenge them. When arrived at a proper age, these young princes, in whose number were Diomedes, son of Tydeus, and Sthenelus, son of Capaneus, at the head of a formidable army entered the territory of their enemy. A battle was soon fought, and the Thebans being defeated, abandoned their city, which was delivered up to pillage. Thersander, son and successor of Polynices, was killed some years after on his way to the siege of Troy. After his death Thebes was governed by two princes more of the same family, but the second being suddenly seized with madness, the Thebans, persuaded that the Furies would haunt the blood of *Œdipus* as long as a drop of it remained upon the earth, placed another family on the throne. Three generations after they adopted the republican form of government, which they still retain.”

OF THE TROYAN WAR.

THE extract we have just given of the two Theban wars is sufficient, no doubt, to show the necessity of recurring to those masterly performances which the ancients have left us upon that interesting subject. We think it advisable to adopt the same plan, in speaking of the most celebrated event in the Grecian history. When we mention Troy, the names of Homer and Virgil naturally occur to every mind. To presume to make extracts from them, would be to militate against every principle of taste. We shall content ourselves therefore with transcribing what the author of the travels of Anacharsis presents us with upon this subject.

“ The repose which Greece enjoyed after the second Theban war, could not be of long duration. The chiefs of that expedition returned covered with glory; the soldiers loaded with booty; both appeared with that pride and importance which ever accompany victory; and relating to their children and friends who gathered round them, the history of their labours and exploits, made a powerful impression upon the imagination, and kindled in every breast an ardent thirst for war. An event which quickly followed, discovered the effects which this had produced.

“ On

“ On the coast of Asia, opposite to Greece, reigned Priam, king of Troy, a peaceful prince, descended from a long line of kings, having himself a numerous race, almost entirely composed of youthful heroes. His kingdom, by its opulence, the bravery of his subjects, and the alliances which he had formed with the Assyrian monarchs, was equally as famous in that part of Asia as the kingdom of Mycenæ was in Greece.

“ The house of Argos, established in this latter city, acknowledged for its chief Agamemnon, son of Atreus. He had annexed to his dominions those of Corinth, Sicyon, and several neighbouring cities. His power, increased by that of his brother Menelaus, who had just espoused Helen, heiress to the kingdom of Sparta, gave him great influence in that part of Greece called, from his grandfather Pelops, Peloponnesus. Tantalus, his great grandfather, reigned first over Lydia, and had, in violation of the most sacred rights, retained in chains a Trojan prince, named Ganymede. Further, Hercules, descended from the kings of Argos, had more recently put to death Laomedon and carried off his daughter Hesione.

The remembrance of these unrevenged injuries maintained an hereditary and implacable hatred between the houses of Priam and Agamemnon, which every day became more inveterate from a rivalry of power, the most terrible and sanguinary

of all passions. Paris, son of Priam, was the man for whom it was reserved to blow into a flame these embers of resentment. Paris came into Greece, and repaired to the court of Menelaus, where the beauty of Helen attracted every eye. To the advantages of person, the Trojan prince united the desire of pleasing, and Helen abandoned all to follow him. In vain did the Atrides endeavour by gentle means to obtain a satisfaction equal to the offence; Priam considered his son only as the avenger of those wrongs which his house and all Asia had experienced from the Greeks, and rejected every proposal for an accommodation. At this extraordinary news, tumultuous sanguinary cries and rumours, which announced approaching war and slaughter, burst forth and spread on every side. The Grecian nations seem like the forest agitated by a tempest. Kings, whose power was confined within a single city, and monarchs, whose empire extended over many nations, all equally inspired with the spirit of heroism repair to Mycenæ.

“ They swear to acknowledge Agamemnon chief of the expedition, to avenge Menelaus, and to raze Ilium to the ground. If some at first refused to join in this confederacy, they are soon persuaded by the powerful eloquence of the venerable Nestor, king of Pylos; by the artful language of Ulysses, king of Ithaca; by the examples of Ajax,
of

of Salamis; Idomeneus, of Crete; Achilles, son of Peleus, who reigned over part of Theffaly; and a crowd of youthful warriors, already intoxicated with their hopes of success. After long preparations, the army, consisting of about one hundred thousand men, assembled at the port of Aulis, and embarked on board a fleet of near twelve hundred vessels for the Trojan shore.

“ The town of Troy, defended by towers and ramparts, was likewise protected by a numerous army, under the command of Hector, son of Priam; with him were many allied princes, whose troops were joined to those of Troy. Being assembled on the shore, they present a formidable front to the Grecian army, which having repulsed them, shuts itself up in a camp, with the greatest part of its vessels. Again the hostile armies try their strength, and the doubtful success of many battles proves that the siege will be protracted to a distant period. With slight built vessels, and very little knowledge of the art of navigation, the Greeks had not been able to establish a regular communication between Greece and Asia, and provisions began to fail. Part of the fleet was sent to ravage, or sow grain, in the isles, and neighbouring coasts, whilst parties dispersed themselves over the country, and carried off the flocks and harvests. Another motive rendered these detachments indispensably necessary. The town was not invested, and

s the troops of Priam secured it from being taken by surprize, it was resolved to attack the allies of that prince, either for the advantage of their spoils, or to deprive Priam of their assistance. Achilles carried every where fire and sword; having like a raging torrent swept all away before him, he returned loaded with immense booty, which he distributed among the army, and with numberless slaves, which were divided among the generals.

“ Troy was situated at the foot of mount Ida, at some distance from the sea; the tents and vessels of the Greeks occupied the shore; the space between was the theatre of their courage and ferocity. The Greeks and Trojans, armed with pikes, clubs, swords, and javelins, defended by helmets, breast-plates, cuishes and shields, with thick embattled ranks, and headed by their generals, advanced to meet each other; the former with loud shouts, the latter with a silence still more frightful. Immediately the chiefs, becoming soldiers, more anxious to give great examples than sage advice, precipitate themselves into the greatest dangers, and almost always leave to chance the care of a success they neither know how to prepare, nor to improve; the troops confusedly beat and crush each other, like the waves driven and repelled by the wind in the Eubæan straits. Night parts the combatants; the city, or the entrenchments, receive the vanquished; the victory costs much blood without any decisive advantage.

advantage. Next day the pile consumes the slain, and tears and funeral games honour their memory. The truce expires, and the conflict is renewed. Often in the heat of an engagement a warrior, with a loud voice, defies to single combat any who dare oppose him. The troops in silence see them, now launch their arrows, or the massy fragment of a broken rock, now hand to hand engage, and try by mutual insults more to provoke each other's rage. Victory did not satiate their fury; if they could not disfigure the body of their fallen enemy, and deprive it of the rights of burial, they strove at least to spoil it of its arms; but in an instant the troops on both sides advance either to ravish from him his prey, or to secure it to him, and the action becomes general. This likewise happens when one party has too much to fear for the life of its champion, or when he himself endeavours to preserve it by flight. Circumstances could justify this last conduct; he who fled without fighting was branded with eternal infamy and disgrace, because at all times we must know how to face death to be deserving of life; but the man who having experienced the superiority of his adversary endeavoured to save himself, was treated with indulgence. The valour of these times consisting less in courage of mind than in a reliance on their own strength; it was no shame to retreat, when compelled by necessity; but it was a glory to reach the flying foe,
and

and to the strength which prepares victory, to unite the speed which secures it.

“Associations of arms and sentiments between two warriors, were never so common as during the Trojan war. Achilles and Patroclus, Ajax and Teucer, Diomedes and Sthenelus, Idomeneus and Merion, and many other heroes worthy to follow their example frequently fought side by side, and throwing themselves into the thickest of the battle, divided equally the dangers and the glory; at other times, mounted on the same chariot, one guided the steeds, whilst the other shielded off that death which he dealt round amongst the enemy. The loss of a warrior required a speedy satisfaction on the part of his companion in arms; blood demanded blood. This idea, strongly imprinted on the mind, enabled both the Greeks and Trojans to support the numerous calamities which they had to encounter. Many times were the former nearly masters of the city, as often did the latter force the camp of the Greeks, though pallisadoes, ditches, and walls defended it. The armies now begin to appear diminished, and the warriors to disappear. Hector, Sarpedon, Ajax, and even Achilles himself lay numbered with the dead. At sight of this reverse, the Trojans sigh for the restitution of Helen, and the Greeks after their native soil; but both are restrained by shame, and that unhappy facility with which men accustom themselves to all but happiness

happiness and repose. The whole world had fixed its eyes on the plains of Troy, on that spot where glory loudly called those princes who had not from the beginning engaged in the expedition. Impatient to signalize themselves on this new theatre of action open to all nations, they came successively to join their forces to those of their allies, and often perished in the first engagement.

“At last, after ten years’ resistance and labour, after losing the flower of their youth, and their choicest heroes, the city fell under the efforts of the Greeks; a fall so great, that it still serves for the principal epoch in the annals of nations. Its walls, habitations, and temples, levelled with the ground; Priam expiring at the foot of his altars; his sons massacred around him; Hecuba, his wife, Cassandra, his daughter, and many other princesses loaded with chains, and dragged like slaves through the blood which ran in torrents down the streets, amidst a whole people, consumed in the devouring flames, or destroyed by the avenging sword: such was the catastrophe of this dismal tragedy. The Greeks fatiated their vengeance; but this cruel satisfaction was the measure of their prosperity, and the beginning of their misfortunes.

“Their return was distinguished by the most cruel disasters. Mnestheus, king of Athens, ended his days in the island of Melos; Ajax, king of the Locrians, perished with his whole fleet; Ulysses, more unfortunate

fortunate, was frequently in danger of the same fate, during ten years that he traversed the main: others still more worthy to be pitied, were received by their families like strangers invested with titles which, through long absence, had been forgotten, and which an unexpected return now rendered odious. Instead of the transports their presence ought to have excited, they heard nothing around them but the horrid cries of ambition, adultery, and the most sordid interest: betrayed by their relations and friends, the major part, under the conduct of Idomeneus, Philoctetes, Diomedes, and Teucer, went into unknown countries in search of more faithful connections. The house of Argos involved itself in the blackest crimes, and tore its entrails with its own hands. Agamemnon found his bed and throne polluted by a base usurper, and died murdered by his wife Clytemnestra, who some time after fell by the hand of her own son Orestes. These horrors, at that time spread over all Greece, and still represented on the Athenian stage, should be a warning to both monarchs and people, and teach them to dread even victory itself. That of the Greeks was as fatal to themselves as to the Trojans; weakened by their exertions and their successes, they could no longer resist their intestine divisions, and accustomed themselves to that destructive idea, that war is as necessary to states as peace. In a few generations, the greater part of these

these sovereign houses, which had destroyed that of Priam, fell, and were buried in oblivion, and within eighty years after the demolition of Troy, part of the Peloponnesus passed into the hands of the Heraclides, or descendants of Hercules."

The year of the capture of Troy forms a very essential epoch for the knowledge of those events which happened in the times called Fabulous. Ancient authors differ much in their manner of fixing it. The illustrious Sir Isaac Newton places it about nine hundred and seven years before the Christian era. Eratosthenes, quoted by Eusebius, and Apollodorus, quoted by Clement of Alexandria, say that this city was taken 1181 years before the Christian era, 450 years before the foundation of Rome, and about 400 years before the first Olympiad, the last year of the reign of Mnestheus, king of Athens, and at the time when Ehud was judge of Israel. This latter is the opinion most generally adopted. Any thing that we could add to the extract from the travels of Anacharsis would be useless, and extend this work beyond its destined limits. We have carefully traced the principal events down to that epoch, and we shall undoubtedly be excused if we abridge our labours, and are even silent, when for information we refer our readers to the finished productions of Homer, Virgil, and Fenelon.

OF THE ANTIQUITY OF TEMPLES.

THAT temples are of great antiquity is undoubted, but the precise period when they were first erected is not known. Idolatry had its rise in Egypt and Phœnicia a short time after the deluge; consequently, it is in these two countries we must seek for whatever concerns religious worship and the use of temples. The system of Idolatry was not established at once, and ceremonies were only introduced by degrees. A rude uncivilised worship was first paid to their false divinities; altars of stone or turf in an open field were the only preparations for their sacrifices. Places were not enclosed, chapels nor temples built till some time after. The Egyptians themselves appear to have had none in the time of Moses. The silence he observes on this subject, may be considered as a certain proof that they had none. It is reasonable to believe, that the Tabernacle erected by that legislator in the Desert (which may be considered as a portable temple) was the first known, and served as a model for all others.

This temple borne by the Israelites in sight of the nations near which they passed, might have given them the first idea of building one themselves. The temple of Dagon, god of the Philistines, mentioned in Scripture, was probably an imitation

of the tabernacle, and the place which contained it: a proof of this is, that this temple had secret places called Adyta, which corresponded to the *sanctum sanctorum*. Every thing concurs to prove that the custom of building temples was by the Egyptians propagated among other nations. Lucian says, that Assyria, Phœnicia, Syria, and other neighbouring nations, received this custom from the Egyptians. From Egypt and Phœnicia it found its way into Greece, and from Greece to Rome. This opinion is founded upon that of Herodotus, and upon the most authentick monuments of antiquity. Deucalion first built temples in Greece, and Janus at Rome.

The temples of the ancients were divided into different parts, which it is of service to know in order to understand the descriptions which they give of them. The first was the vestibule or porch, where was the font or vessel which contained the water employed by the priest in purifying or expiating those who wished to enter into the temples.

The second part was the aisle.

The third was the sacred place to which the laity were not to be admitted.

Lastly, the fourth was what they called the back temple, this was not common to all temples; but all had porticoes and steps to ascend to them. The interior of these temples was always ornamented. They contained the statues of gods, which were frequently

frequently of gold, ivory, ebony, or some precious matter. Statues of illustrious men were likewise placed there. Here were also gildings, paintings, and particularly what were called *ex voto*, such as prows of vessels when they had escaped from shipwreck; arms taken from the enemy, trophies, shields, tripods, &c. They were deposited in these temples, which on feast days were likewise ornamented with branches of olive, laurels and ivy. At Rome, when a temple was to be built, the *auspices* or soothsayers were appointed to choose the spot; this was then purified and encompassed with ribbons and crowns. The *vestals*, attended by young girls and boys, washed the allotted space with pure water, the pontiff cleansed it by a solemn sacrifice, and afterwards laid his hands upon the first stone of the foundation, which was bound round with a ribbon. After these ceremonies, the people took this stone, and threw it into the trench dug for the foundation, together with some pieces of metal which had never passed the crucible. When the building was completed it was consecrated with the greatest ceremony.

“ Nothing could exceed the veneration in which the ancients held their temples. Arrian says, it was forbid to spit or make use of the handkerchief in them. Sometimes the votaries ascended to them on their knees. They were an asylum for debtors and criminals. In time of any public calamity the women prostrated themselves

themselves in that part called the sacred place, and swept it with their hair. However sometimes when prayers appeared insufficient to check the scourge, the people became furious, lost all respects for and even profaned the temples.

We shall not give a description of the temples of Egypt. After that of Belus the most celebrated were that of Jupiter at Thebes or Diospolis, that of Andera, that of Proteus at Memphis, and that of Minerva at Sais. The works of the Egyptians were truly magnificent. They admired colossal statues, and in their buildings employed only stones of an enormous size, though it was necessary to fetch them from the quarries of Elephantinum, which was a voyage of twenty days from Sais. As an instance of this, we may mention the famous chapel of Amasis built in upper Egypt, which he transported to Sais with prodigious pains and labour, to place it in the temple of Minerva.

“ What I most admire of all the works of Amasis, (says Herodotus) is the temple built of a single stone, which two thousand pilots and seamen were three years in transplanting from Elephantinum to Sais. This temple, or rather chapel, was twenty-one cubits in front, fourteen deep, and eight high.” It still exists, and its dimensions, according to Mr. de Savari in his letters upon Egypt, are considerably more extensive than stated by Herodotus. The present idea we entertain of the arts and mechanick

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powers stands confounded before such stupendous works, and we should treat them as fables, did not the sight of those colossal statues which have for so many ages braved the hand of destroying time, attest the truth of their existence. This chapel however was not placed in the temple of Minerva. We are assured by Herodotus, that the wife Amasis regretted having engaged in so toilsome an undertaking, and caused it to be left at the gate of the temple, because one of the workmen perished before his eyes. A fine lesson of humanity, but learned too late.

TEMPLE OF BELUS,

THIS, the most ancient of pagan temples, was likewise the most singular in its construction.

Berosus, according to Josephus, attributes the building of it to Belus; but if this Belus be the same as Nimrod, (which is extremely probable,) he appears less to have built a temple, than a tower to shield himself and his people from a second deluge. The manner in which the Almighty put a stop to that mad design is very well known. This famous edifice, called the Tower of Babel, formed in its base a square, each side of which containing the length of a stadium (a hundred and twenty fathoms)

fathoms) gave a circumference of more than half a mile. The whole work was composed of eight towers, built upon each other, and regularly diminished towards the top.

Some authors, deceived by the Latin version of Herodotus, pretend that each of these towers was a stadium in height, which would have made the elevation of the whole a full mile and upwards. But the Greek text makes no mention of this prodigious height; and Strabo, who has likewise given a description of this temple, makes it no more than a stadium in height, and the same on each side. This temple, so remarkable for its construction and its riches, was consecrated to the memory of Belus. Egypt possessed other temples more ancient, but they were erected in honour of divinities. Herodotus, among others, mentions that of Vulcan, built by Menes, who was the first that reigned over Egypt, after the time when the Egyptians pretended they had no sovereigns but the gods.

TEMPLE OF DIANA AT EPHESUS.

THIS temple, one of the seven wonders of the world, was several ages in arriving at its greatest degree of perfection. Pliny relates, that all Asia contributed to the building of it during

two hundred and twenty years, and that two centuries more were necessary to adorn and embellish it.

Pindar, in one of his odes, says, that it was built by the Amazons in their expedition against the Athenians under Theseus; but Pausanias proves that this poet was in an error, and tells us, that long before the period of that event, these very Amazons, being first defeated by Bacchus, and afterwards by Hercules, took refuge at Ephesus in the temple of Diana; and that they made it their asylum, when they abandoned the banks of the Thermodon. We shall give the description of this celebrated temple as we find it recorded in Pliny. In hopes of securing it from earthquakes, it was built on a marshy place, but to give firmness and stability to an edifice so considerable, and to consolidate the ground rendered loose by the stagnated water, they employed pulverized charcoal, over which they extended the skins of sheep furnished with the wool.

This temple was four hundred and twenty-five feet long, and two hundred broad. One hundred and twenty-seven columns, which supported the superstructure, were presents from as many kings, and were each sixty feet high. Six and thirty of these columns were carved; one in particular by the celebrated Scopas.

Chersiphron was the first architect of this surprising temple; the superb architraves which he employed

employed were particularly subjects of admiration; and to whatever perfection the mechanic arts may have been brought in the present day, it is extremely doubtful, whether they could succeed in raising to such a height masses of so enormous a weight. Chersiphron and his son could not finish this magnificent work; they were succeeded by other architects, who followed their plan, and it was not completely finished till after the lapse of two hundred and twenty years. All the monarchs and nations of Asia vied with each other in enriching this temple. It was burnt by Erostratus, as we have already mentioned under the article of Diana.

TEMPLE OF JUPITER OLYMPUS.

THIS temple, and particularly the statue of Jupiter, the master-piece of the immortal Phidias, was built with the spoils taken by the Ælians from the Pisans and their allies, when they captured and sacked the city of Pisa. Libo, a native of the country, was the architect of this temple. It was of the Doric order, and surrounded with pillars. The stones employed in building it were remarkable for their singularity and beauty; they were drawn from the country itself. The height of this temple, from the ground

to the roof, was sixty-eight feet, the length was two hundred and thirty, and the breadth ninety-five. The tiles which covered it were of fine marble.

Antiquity possessed nothing more superb, or more perfectly finished, than the throne and statue of Jupiter Olympus. Both were composed of gold and ivory. The illustrious Phidias, the most celebrated of sculptors, either ancient or modern, was the artist, and they were considered as the finest effort of genius. They reached from the pavement to the vault, and struck every beholder with admiration and wonder.

To describe all the riches this temple contained, or all the beauties it possessed, would be impossible.

The pavement was of the most beautiful marble, and the interior was adorned with an infinite number of statues.

Kings, people, and the most celebrated artists, were all equally eager to enrich it with some monument of their piety, their magnificence, or their talents.

THE TEMPLE OF APOLLO AT DELPHOS.

THIS temple was not equal to that of Jupiter Olympus in point of beauty and dimensions, but the incredible number of presents sent

to it from all parts rendered it much richer. None of its ornaments however could be compared with the throne and statue of Jupiter Olympus. A cavern whence proceeded exhalations which occasioned a sort of intoxication to those who approached it, as we have before mentioned, gave birth to the Oracle of Delphos. They began by covering this cavern with branches of laurel; this was succeeded by a chapel, and not long after they built a temple of copper, in imitation, no doubt, of the brazen chamber of Acrisius, in which he confined his daughter Danaë. This temple being swallowed up by an earthquake, was replaced by another edifice from the plan and under the direction of Agamemes and Trophonius. This new temple was consumed by fire, in the first year of the fifty-eighth Olympiad, and was followed by another, which was the last. This subsisted in the time of Pausanias, and was considerably superior to the preceding, having been built by the Amphictyons, with the gifts and contributions of the people expressly appropriated to that purpose.

To form an idea of the riches it may be supposed to have amassed, we must remark, that by consulting the Oracle, men hoped to obtain a knowledge of the future, and no answer could be procured, unless they had first made some considerable present to adorn the temple. We may

form some estimate of the number of these offerings, when we reflect on the natural restlessness of man, and the earnest desire he has to be informed of the lot which awaits him.

Every motive to the construction of the temple of Jupiter Olympus was grand. The edifice was intended to convey an idea of the divine majesty, and for that purpose the sublimest efforts of art were employed. Phidias having in some measure determined its taste and character, no works could be placed near his, but what in some degree approached them. It is thus that the example of one great man alone is frequently sufficient to enlighten, and induce the imitation of his age.

In the temple of Delphos every kind of passion, of curiosity, of anxiety, was admitted to present its offerings; as nothing was refused, the number must have been enormous; but almost all must have been marked with that minute and detached stamp which is inseparable from personal interest and little minds.

PANTHEON OF ROME.

ROME and Italy were not less abundant in temples than Greece; many of them remarkable for their magnificence or singularity. One of the most

most beautiful was that of Jupiter in the Capitol; but the most superb, and most substantially built was the Pantheon, which still exists, and in good preservation, under the name of the Church of All Saints, to whom it is now consecrated, as in the time of Paganism it was, to All the Gods.

The general opinion is, that it was erected by the desire and at the expence of Agrippa, son in law to Augustus. Some authors, however, think it more ancient, and say, that Agrippa only had it repaired, and added that portico which still constitutes its greatest ornament. An opening in the middle of the roof, very ingeniously contrived, admits light into the interior of the temple. The form of the pantheon is round; the architect appears to have wished to give it the resemblance of the globe; a form which, for the same reason, was given to several ancient temples. The portico, still more surprising than the temple itself, is composed of sixteen pillars of marble, each formed from a single block. They are thirty-seven feet high, and five feet in diameter. Eight columns adorn the front of the portico, and as many more support its depth. In every part the Corinthian order is observed. In the time of pope Eugenius was found near this edifice part of a head of bronze, representing Agrippa. At the same time was found the foot of a horse and part of a wheel, of the same metal. This discovery

very renders it probable that formerly this portico supported the statue of Agrippa, placed on a chariot with four horses. The body of the edifice, which still exists entire, is built upon such solid foundations that it has remained hitherto unshaken. A manuscript of a celebrated Roman architect asserts, that the foundation extends considerably beyond the building, and seems to form one single mass of stone. The statues and riches which formerly adorned it are no longer seen. The emperor Constantius the third took away the plates of gilt bronze which covered the whole roof, and pope Urban the eighth employed the beams of the same metal which were formerly there, in making the altar of St. Peter's at Rome, and the large pieces of artillery which belong to the castle of St. Angelo. The statues of the gods which occupied the niches have been either stolen or concealed under ground.

When the celebrated Michael Angelo had carefully studied every part of the Pantheon, his genius burnt with indignation to see this edifice regarded as the greatest effort of architecture. He said to those who were admiring it, I will raise upon four pillars this temple that so much excites your astonishment; and it was then he conceived the plan of the famous Cupola of St. Peter's at Rome. It is said, that this extraordinary man, equally famous as a painter, architect and sculptor,

sculptor, made a will, in which he declared that he had only given to the pillars strength sufficient to support the Cupola, and that if ever they diminished the strength of these pillars, they would endanger the building. The Chevalier Bernini, who long after aspired to equal Michael Angelo, regarded this will as a vain boast, and rashly abusing the credit which he had acquired by some of his performances, hollowed stairs in these pillars which were extremely narrow and very useless. It is to this presumptuous experiment that are attributed the great chinks, which are at present perceived in the roof of the cupola, which it has been found necessary to strengthen with immense bars of iron; and there is every reason to fear, that the calculation of that great artist was but too true. This proves how dangerous it is to place any confidence in the presumptuous promises of a rival. After the church of St. Peter's at Rome, the cathedral of St. Paul's at London is unquestionably one of the finest monuments in the whole world.

Such are the most celebrated temples of which we have any account. The temple, or rather tower, of Belus, is unquestionably the most remarkable for its antiquity, magnificence and singularity. It existed before the temple of the Egyptian Vulcan, of which Herodotus in his description says, that it was the work of a great number of kings, and of such importance, that for a prince to have constructed

fructed a single portico in the course of a long reign, was considered as a great glory.

OF ORACLES.

VANDALE has written a very learned treatise, in which he endeavours to prove, that oracles had no other origin than the artifice of priests. Mr. de Fontenelle, with his usual penetration, amenity and elegance, has divested this treatise of whatever was foreign to the subject, or too scientific, and has adapted it to the capacity of every description of readers. The system of Vandale, and the only origin he has ascribed to oracles, being in every respect contrary to the established opinion of the church, father Balthus, a Jesuit, wrote a second treatise, not less learned than that of Vandale, in which (without denying the imposition of the priests, which was frequently intermixed with the oracles) he proves in the clearest and most convincing manner the intervention of dæmons in these predictions, which the most determined incredulity can never attribute to artifice alone. Without profoundly investigating the pretensions of these two opinions, there are many reasons which induce us to reject the system of Vandale.

Could oracles, had they been founded only on knavery and artifice, have maintained for so long

a time their credit and reputation? Imposture must inevitably be discovered at last; it is impossible falsehood should support itself for ever; and though some credulous and weak individuals may for a time be deceived, yet whole nations cannot, for ages together, be the dupes of fraud. The power of monarchs, the curiosity of the rich, want of discretion, the treachery of a priest, the jealousy which must naturally have subsisted between those oracles which were consulted, and those which seemed neglected, the rigour of some answers, the horrid sacrifices which were sometimes enjoined, were certainly sufficient, sooner or later, to lead to a discovery of the truth. What then is this hitherto unknown combination which supports itself in opposition to self-interest, and unites so many impostors in the religious observance of a secret? Thus much is sufficient to show our readers, that a wise man may believe in the truth of some oracles, without being obliged on that account to renounce the use of his reason. We shall content ourselves with these reflections, and shall endeavour to trace out which were the first of these oracles.

Themis, Jupiter and Apollo, alone formerly rendered oracles; but afterwards almost all the gods, and a great many heroes, obtained this privilege. All days were not equally proper for consulting oracles. At Delphos the priestess of Apollo only answered one month of the year, in
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the name of that god; this was afterwards changed, and answers were only returned one day in each month. Neither were these oracles all rendered in the same manner. Sometimes the god himself gave his responses: in some places these answers were received during sleep, which sleep was prepared by mysterious ceremonies: in others, lots were cast, as at Præneste, in Italy. Frequently to be made worthy of the oracle, fasts, sacrifices and expiations were necessary; and when Alexander went into Lybia, to consult Jupiter Ammon, the priest, immediately on seeing him, saluted him son of Jupiter, to obtain which title was the only object of his journey.

The impossibility of giving the history of each distinct oracle, determines us only to speak of those which were most ancient and most celebrated.

ORACLE OF DODONA.

ACCORDING to the account of Herodotus, the oracle of Dodona, the most ancient in Greece, and that of Jupiter Ammon in Lybia, had the same origin, and both owed their establishment to the Egyptians. This fact, which is recorded in history, we shall explain.

Two doves took their flight from the city of Thebes, in Egypt. One went into Lybia, the other

other alighted in the forest of Dodona, situated in Chaonia, a province of Epirus. The former announced to the inhabitants, that the great Jupiter intended to establish an oracle in their country: this prodigy at first excited their astonishment, but a number of the credulous soon presented themselves to consult. These two doves, says Servius, were a present from Jupiter to his daughter Thebe; they had both the gift of speech. Herodotus has examined into the origin of this fiction. He says, that two priestesses of Thebes were carried off by Phœnician merchants; and that one of them was taken into Greece. Chance, or some other cause, led her to take up her residence in the forest of Dodona, where men at that time went to collect acorns, the food of the ancient Greeks. At the foot of an oak she built a little chapel to the honour of Jupiter, whose priestess she had been at Thebes. Herodotus adds, that they gave the name of Peleia to this woman, which signifies dove. At first, nobody understood her language, and when at last they did comprehend her, it was pretended that the dove, or Peleia, had spoken. Such was the origin of the famous oracle of Dodona. This account of Herodotus is confirmed by Servius, who relates, that in the forest of Dodona was a fountain which flowed with gentle murmurs, at the foot of an oak; these murmurs a woman interpreted, and by them gave answers to those

those who came to consult her. In the course of time, more artifice was employed in rendering this oracle. Some copper cauldrons were suspended near a statue of the same metal, which was likewise suspended, and held a whip in its hand. When this figure was shaken by the wind, it struck the cauldron which was nearest to it, and put it in motion; all the others were then likewise agitated, and rendered a sound which lasted some time; from this noise it was pretended to form predictions of futurity. Wishing still more to increase the credit of the oracle, interpreters were concealed in hollow oaks, and it was pretended that the oaks of the forest of Dodona likewise rendered oracles. The mast of the ship *Argo*, which the *Argonauts* consulted, was taken from this forest.

ORACLE OF AMMON.

THE second priestess, carried off by the Phœnicians, was taken into *Lybia*. This foreigner at first occasioned surprise; the people wished to interrogate her but did not understand her language; on seeing her practise some of the ceremonies of her ancient office, they supposed her to be something divine; and probably she knew how to avail herself of the homage which was paid her. Her answers soon passed for oracles, and in a short time her

her reputation became so great that she was consulted by people from all parts, notwithstanding the dangers of so painful a journey. The scorching sands of *Lybia* were no longer an obstacle powerful enough to restrain the active, restless curiosity of man, to know his future lot. This woman was succeeded by priests, who undertook the charge of rendering oracles. They represented *Jupiter Ammon* with the head of a ram, having horns. Eighty priests of this divinity carried his statue upon their shoulders in a ship gilt with gold; they took no certain road, but pretended that they went as impelled by the god. A numerous troop of young girls and matrons accompanied these priests, singing hymns in honour of *Jupiter*. The ship was adorned with a great number of silver dishes, suspended on each side. The priests announced the responses of their *Ammon*, from some movement or sign of the statue. These particulars have been transmitted to us by *Quintus Curtius* and *Diodorus Siculus*. The priests of this god sometimes showed themselves superior to all corruption. *Lyfander*, wishing to effect a change in the order of succession to the throne of *Sparta*, tried every method of corruption to obtain an answer favourable to his designs, but in vain. The priests sent a solemn embassy to *Sparta*, and preferred a public accusation against him. Yet these same priests in some manner anticipated the vanity

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of Alexander, by saluting him son of Jupiter, immediately on his appearing; but Alexander was already at the height of his glory, and every thing yielded to his power.

ORACLE OF DELPHOS.

THE oracle of Delphos was not the most ancient in Greece, but it was the most celebrated, and that which continued longest. The time of its first establishment is unknown, which is a proof of its great antiquity. We have already, under the article Diana, mentioned the manner in which it was originally discovered. Apollo was not the first that was consulted there; Æschylus in his tragedy of the Eumenides, says, that first Terra, or the Earth, rendered oracles there, then Themis, and afterwards Phœbe, daughter of Terra and mother to Latona. This latter transferred her rights to her grandson Apollo, and from that time the oracle only gave answers in his name. When this oracle was first discovered, all without distinction might be inspired. The vapour of the cavern operated alike on all who inhaled it; but several of these enthusiasts having, in the excess of their frenzy, precipitated themselves headlong into the chasm, means were sought to remedy this accident which happened not unfrequently. Over the opening then they placed a machine which they called

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a tripod,

a tripod, because it was supported by three bars placed upon the rock. In this, which may be called a species of chair, a woman placed herself and received the exhalations without any risk. This priestess was called Pythia, from the serpent Python, slain by Apollo. Young virgins, chosen with the greatest precaution, exercised this office. They were generally taken from some poor family, they must have lived free from luxury, or an attachment to finery. The greatest simplicity and ignorance even of every thing, were the titles generally preferred in aspiring to this dignity. It was sufficient that the Pythia could repeat what was dictated to her by the god. The custom of chusing young virgins continued long in practice. It was abolished in the following manner: The young Echecrates, by birth a Thessalian, smitten with the charms of the Pythia carried her off. The people of Delphos, to prevent a like attempt, ordered by an express law, that for the future none but women upwards of fifty years of age should execute this office.

At first the number of these priestesses was confined to one, but afterwards it was increased to three. Oracles, as we have already said, were not rendered every day. In general, Apollo only inspired the Pythia in the month Busion, which was in the beginning of spring. During the rest of the year she was forbid, on pain of death, to consult

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the deity. Alexander, before he entered on his Asiatic expedition, came to Delphos during one of these intervals of silence. He desired the Pythia to ascend the tripod, which she refused, alledging as an excuse, the law by which she was prevented. Enraged to find himself detained by such an obstacle as this, he took the priestess from her cell by force, and led her to the sanctuary, when she thought proper to pronounce these words: "My son, thou art invincible." Alexander immediately cried out, that he wished for no other oracle, and set out for the conquest of the world. Before the oracle was consulted, several sacrifices were performed, and always with an air of the greatest mystery; numberless precautions were likewise taken in chusing the victim, inspecting the entrails, and drawing presages from them. The priestess prepared herself by a fast of three days. Before she ascended the tripod she first bathed herself in the fountain of Castalia, and then chewed some leaves of laurel which were gathered near this fountain. These ceremonies finished, Apollo himself gave notice of his arrival in the temple, by a shock which made the building tremble to its foundation. The priests (who were likewise called prophets) then took the Pythia, led her to the sanctuary and placed her upon the tripod. As soon as she began to be agitated by the divine vapour, her hair stood erect,

her look became wild, foam flowed from her mouth, and a violent tremor seized her whole body. In this condition she made several efforts to escape from the prophets who detained her by force. Her cries and frightful yells made the temple resound, and filled all present with an awful terror. At last, unable longer to resist, she yielded to the impulse of the god, and uttered at intervals some broken sentences, which the prophets carefully collected, arranged and formed into verses, giving them a connection which they had not in the mouth of the priestess. As soon as the oracle was pronounced, the Pythia was taken from the tripod and conducted to her cell, where she remained, sometimes several days, before she recovered from the fatigue. Sudden death was frequently the reward, or punishment, of her enthusiasm. The Pythia was only the instrument employed by the priests to discover the determinations of Apollo. Every other care devolved on themselves. It was they who placed her in a position to receive the vapour exhaling from the chasm over which the tripod stood. They collected her expressions and gave them to the poets (another sort of ministers) who formed them into verse. These verses were frequently harsh, badly made, and always obscure, which gave occasion to the witty remark, that Apollo, for a chief of the Muses, made very bad verses. Sometimes the

Pythia herself gave her answers in verse; one in particular named Phemonœ. But they afterwards were contented to speak in prose, and Plutarch mentions this as one reason of the decline of oracles.

ORACLE OF TROPHONIUS.

THOUGH Trophonius was only a hero, and even according to some authors a robber, he had a very famous oracle in Bœotia. Pausanias, who went through all the ceremonies which were required preparatory to consulting this oracle, gives no account of the life of Trophonius; he only says, "That the earth having opened under his feet, he was swallowed up in the place which is still called the grave of Agamedes, and is still to be seen in a sacred wood of Lebadia with a pillar erected over it. Lebadia, says Pausanias, is one of the finest cities of Greece. Near it is a sacred wood, in which stand the temple and statue of Trophonius; both the work of Praxiteles. When any come to consult this oracle, before they descend into the cavern where the responses are given, it is necessary to pass some days in a chapel dedicated to the good Genius and to Fortune. This time is employed in purifying themselves. They are permitted to wash no where but in the cold waters of the river Hercinus.

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" They then sacrifice to Trophonius, to his family, to king Jupiter, to Saturn, and to Ceres Europa, nurse of Trophonius. After these preparations, the statue of Trophonius is shewn to them, they are decked with sacred fillets, and then conducted to the Oracle. They ascend a mountain, on the summit of which is an enclosure formed with white stones, having within it obelisks of brass. In this enclosure is a cavern hewn by the art of man, having the form of an oven, and here is a narrow hole into which they slowly descend by means of small ladders. They now arrive at a second cavern, when they are obliged to lie flat on the ground, holding in each hand a composition of honey, which it is necessary to carry; in this position their feet are passed into the second cavern, and they are immediately hurried along with great violence and precipitation. It was there they received the answer of the oracle, but not all in the same manner; some heard, and others saw. They left this cave in the same manner they had entered it, by lying on the ground, and going out feet foremost. Immediately after they were placed in the chair of Mnemosine, and interrogated concerning what they had seen. Giddy and confused, they were led back to the chapel of the good Genius, where they were suffered to recover their senses;

they then wrote upon a tablet what they had seen or heard, and this was interpreted by the priests."

Pausanias adds, "That a man once entered this cave, but never came out again." He was a spy of Demetrius, sent to examine if this place did not contain hidden treasures. His body was found at a great distance from the place. It is probable that the priests, being informed of his design, massacred him, and carried out the body by the secret passage which they themselves made use of to enter. Pausanias positively says, to be certain of the truth, I have myself descended into the cavern, and consulted the oracle. It is not known at what time the oracle of Trophonius was established. Pausanias only says, that Bœotia being laid waste by a great drought, the inhabitants sent to consult the oracle at Delphos, by which they were told, that they must have recourse to Trophonius, whom they would find in Lebadia. The deputies obeyed, and Saon, the most aged of them, having perceived a swarm of bees fly towards a cave, followed them, and thus discovered the oracle. Trophonius, Pausanias says, himself prescribed the worship he wished to have. It appears from this, that Saon first instituted this oracle, and that he took advantage of the public calamity with which his country was visited, and the answer of the priests to obtain the general confidence."

OF

OF OTHER ORACLES.

WE have now given an account of the most celebrated oracles. To name all would be impossible. In Bœotia alone, which was a small province, they counted no less than twenty-five. It is true, this country was covered with woods and mountains, places extremely proper, says Mr. de Fontenelle, for the mysterious ceremonies of these institutions. Almost all the gods and the greater part of the demi-gods and heroes, had their oracles. However no divinity had so many as Apollo. All oracles were not of equal antiquity; every day produced new ones, while the old grew into disrepute. Frequently they were pillaged. That of Delphos particularly was several times plundered; first by the Phœceans, then by Pyrrhus, afterwards by Nero, and lastly by the Christians. The triumph of the Christian religion over idolatry produced the downfall of oracles, and in the caverns and subterraneous places where they were given, were found evident marks of the impostures of the priests. We shall now give a few of the remarkable answers of these oracles.

Croesus, displeased with the oracle of Delphos; though he had loaded it with presents, wished to take it by surprise: he sent to demand of the Pythia,

Pythia, what he was doing at the moment his messenger was consulting her. She immediately answered, that, by his orders, a dish was preparing, composed of a lamb and a tortoise, which was exactly true. Cræsus had imagined this singular composition, in hopes of confounding her, but this answer removed all his doubts, and his presents became more numerous than before.

A governor of Cilicia, says Plutarch, wished to send a spy among the gods. He gave his emissary a note, well sealed, to carry to Malles, where was the oracle of Mopsus. This messenger passing the night in the temple, saw a man, who said to him *black*. He carried back this answer, which at first appeared ridiculous, but the governor having broken open the letter, showed them that he had written, "Shall I sacrifice to thee a black or a white bull?"

A priestess of Dodona returned an answer which proved fatal to herself. The Bœotians coming to consult her, she said to them, "You will be victorious if you act with impiety." The deputies immediately seized her, and burnt her alive, saying, if she had deceived them they would take this method of punishing her, and if what she had said was true, they would by this means secure to themselves victory. These deputies were arrested, but they dared not punish them without a legal trial; two priestesses and two men were their

their judges: the former wished to condemn them, but the latter were of a different opinion, and they were acquitted.

OF THE SYBILS.

THE ancients gave the name of Sybil to a certain number of young females, whom they supposed endowed with the gift of prophecy. The learned are not agreed as to the origin of this name; they are in doubt whether it is Hebrew, African or Greek: but the greater number think it of Greek derivation, and that it signifies inspired. All antiquity unites in attesting the existence of the Sybils. There are different opinions concerning their number, country, names, and the times when they lived; but even this difference of opinion proves the reality of their having existed.

Varro, the most learned of the Romans, reckons ten Sybils, and quotes the authors by whom they are mentioned. His opinion then we shall follow, and observe the order which he has adopted in his account of them.

1. The Persian. She was called Sambethe, and in the Sybilline verses attributed to her, she styles herself daughter-in-law to Noah.
2. The Lybian, said to be the daughter of Jupiter,

Jupiter and Lamia. She visited Claros, Delphos, Samos, and several other countries.

3. The Delphian, daughter of Tiresias. After the capture of Thebes, she was by the Epigoni, appointed priestess to the temple at Delphos. Diodorus says, that she was frequently seized with a divine enthusiasm, which procured her the name of Sybil.

4. The Sybil of Cumæ or the Cumean, who was the most celebrated of all. A learned modern, Mr. Petit, thinks she was the only one that ever existed, and supports his opinion, by saying, "That all the verses of the Sybils were written in Greek, which could not have happened, if the Sybils had been of different countries." Mr. Petit thinks, that this mysterious female travelled much, and that this gave rise to the opinion, that there were several who resided in different countries. This observation however of Mr. Petit, cannot invalidate the opinion of the ancients, and particularly that of Varro. In the first place there is no proof that all the Sybils spoke Greek; and in the second it may reasonably be supposed, that the productions of these females which were collected with as much care as the oracles of the Pythia, might have been translated into Greek. However that may be, the following account is what we learn from history concerning this Sybil. Her name was Deiphobe. She was daughter to Glaucus and priestess of Apollo.

Apollo. This god wished to gain her affections, and promised her whatever she should demand. Her request was, that her years might be as many as the grains of sand which she then held in her hand, but she unfortunately forgot at the same time to ask the perpetual bloom of youth. Even this, however, Apollo offered if she would crown his wishes; but Deiphobe preferred the glory of eternal chastity to the pleasures of eternal youth; so that the prime and vigour of life were succeeded by sorrowful enfeebled old age, and in the time of Æneas, by her own account, she had already lived seven hundred years. Three hundred more remained to be spent, when her body being consumed by time, nothing would remain of her but the voice, which by fate she would retain for ever. This fable is founded upon the long life which was attributed to the Sybils. That of Cumæ, who was supposed to be inspired by Apollo, rendered oracles from the bottom of a cavern placed in the temple of that god. This cavern had an hundred doors, whence issued as many terrible voices, announcing the answers of this prophetess. She was likewise priestess of Hecate, and the sacred wood of Avernus was committed to her care. The verses of this Sybil were carefully preserved by the Romans, and kept under the greatest secrecy. A college composed of fifteen members, called the Quindecimviri of the Sybils, were entrusted with the charge of this collection.

lection. Such implicit faith had they in the predictions of the Sybils, that they engaged in no considerable war without consulting them. In times of sedition, or any public calamity, such as a defeat, a pestilence, or a famine, recourse was always had to the Sybilline verses; they were perpetual oracles, as frequently consulted by the Romans, as that of Delphos was by the Greeks. With respect to the other oracles of the Sybils, which had been collected, they were made subservient to the purposes of policy and ambition. Julius Cæsar, perpetual dictator, and absolute master of Rome, wished to give greater lustre to his power, by causing himself to be proclaimed king. His partizans promulgated a Sybilline oracle, by which it was pretended, that the Parthians could never be reduced but by a monarch. The Roman people were in consequence preparing to grant him this title, and the decree was to have passed the senate, the very day he was assassinated.

The Romans erected a temple to the Cumean Sybil, and honoured her as a divinity in the same place where she had delivered her oracles.

5. The fifth Sybil was the Erythræan, or Erythræa, who predicted the success of the Trojan war, at the time the Greeks were embarking for that expedition.

6. The Samian, or that of Samos, whose prophecies are preserved in the annals of the Samians.

7. The

7. The Cumean, born at Cuma, a city of Æolis. She was called Demophile, or Herophile, and sometimes even Amalthea. It was she who sold the collection of Sybilline verses to Tarquin the Elder. This collection consisted of nine books, for which Herophile asked three hundred pieces of gold; being refused this sum, she threw three of them into the fire, and still continued to demand the same price: Tarquin hesitating, she immediately burnt three more, and persisted in demanding the three hundred pieces of gold for those which remained. Finding her inflexible, and fearing she would destroy them also, he at last granted her the sum she required. When this king had gained possession of the books, he confided them to the care of two particular priests, called duumviri, whose whole employment was to watch over this sacred trust. The celebration of centennial games was afterwards annexed to this office. These books, as we have said, were consulted in time of any great public calamity, but by a decree of the senate only, without which, the duumviri could not, under pain of death, permit any person to inspect them.

This first collection of Sybilline oracles perished in the fire which consumed the capitol when Sylla was dictator. The Senate, to repair this loss, sent to Samos, to Erythræa, and into Greece and Asia, in quest of Sybilline verses. These, when collected,

collected, were deposited in the capitol; but as many parts of them were apocryphal, the confidence in them was not so great as in the former. It was to take charge of these that the college of quindecimviri was instituted.

The fate of this second collection is unknown. There remains a third, which consists of eight books. It contains many of the ancient predictions, but all critics regard it as an absurd medley, to which no confidence can be given. We find in it the mysteries of the redemption, the miracles, passion, and death of our Saviour, the creation of the world, and of terrestrial paradise. In these verses the Sybil, after having spoken the language of Isaiah and the evangelists, talks of her gallantries with Apollo. She mentions Lot, and calls herself a Christian. She recommends the worship of false gods; orders the sacrifice of human victims; and afterwards predicts the misfortunes with which the Romans are threatened, if they do not abandon idolatrous worship, and embrace the Christian faith. Every thing concurs to prove, that this third collection was not the work of the Sybils, but an absurd composition formed by a mistaken and grossly ignorant devotion.

8. The Hellespontine Sybil, born at Marpesia in the country of Troas. She prophesied in the time of Solon and Cræsus.

9. The

9. The Phrygian, who resided at Ancyra, and there rendered oracles.

10. That of Tibur called Albunea, at the town of Tibur, or Tivoli, on the Teverone, where she was honoured as a divinity.

It was generally believed that Sybils were beings of a nature between gods and mortals.

The respect in which their verses were held, continued a long while under the reign of the emperors. The senate having, in the time of Theodosius, embraced christianity, the veneration for these became much diminished, and Stilicho, under the reign of Honorius, at last caused them to be burnt.

OF GAMES.

GAMES were almost always instituted from religious motives; they were at the same time a sort of public amusement among the Greeks and Romans. Of these games and exercises three principally engaged the attention of the Romans; races, combats, and theatrical representations. The first, called equestrian or Curule games, consisted in races, which were run in the circus, dedicated to Neptune, or to the sun. The second, called Agonales, consisted in wrestling, or in combats, between men, and sometimes between animals trained up

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for that purpose. These were exhibited in the Amphitheatre, consecrated to Mars and Diana.

The last were the theatrical performances consisting of tragedies, comedies, and satires, which were represented upon the stage in honour of Bacchus, Venus, and Apollo.

The most celebrated of the Grecian games were the Olympian, the Pythian, the Nemean, and the Isthmian. They were instituted to honour the gods, to commemorate great events, and to accustom youth to bodily exercises. These games were divided into the following courses: first, music and singing: secondly, the chariot and foot races; the foot first and the chariot after: thirdly, leaping and the discus; (this was a heavy stone, which they contended in throwing farthest:) fourthly, wrestling, which consisted in exerting all their strength to cast each other to the ground; the combatants were naked, their bodies rubbed with oil, and covered with a fine dust to prevent perspiration: fifthly, the cestus, or boxing, in which the hands were provided with thick thongs from a bullock's hide, and a species of defence for the arms, called cestus.

We have already given an account of the origin of the Olympic games, the epoch when they were instituted, and that when they were revived. They began with a solemn sacrifice, and were resorted to from all parts of Greece. The conquerors

were proclaimed aloud by an herald, and celebrated with songs of victory. They wore a triumphal crown, and had the first place in all assemblies. They received rich presents from their city, and were ever after entertained at the public expence.

The first who came off victorious in the race, was Choerbus, a native of Elis. Cynisca, daughter of king Archidamas, was the first of her sex who gained the prize for chariots with four wheels; this was at the celebration of the sixteenth Olympiad, and from that time ladies were permitted to assist at these games. Before Cynisca or Cynisea, women could not approach the place where these games were celebrating. Had they rashly attempted to intrude themselves they would have been precipitated from the top of mount Typeum; and to avoid all surprise the combatants were naked; this custom was adopted because Callipatira, after the death of her husband, dressed herself like a master of exercise, and led her son Pisidorus to the Olympic games. The young man being declared victor, his mother leaped over the barrier, and ran to clasp him in her arms, calling him her son. In consideration of her father, brothers, and son, who had all been crowned at these games, she was pardoned this infraction of the law, but from that time these masters, like the combatants, were obliged to appear naked. The Judges who presided at the games were called Hellanodices or Grecian Judges. From their deci-

sion was no appeal. There were originally only two of them, but to render the means of corrupting them more difficult, their number was afterwards increased to ten. The prodigious concourse of people, which by the celebration of these games were drawn to Olympia, had enriched that city and all Elis. It was likewise one of the principal causes of the great riches and magnificence of the temple of Jupiter Olympus. Round this temple stood a sacred wood called Altis, in which were the statues erected in honour of those who had gained the prizes at these games, all executed by the most eminent sculptors of Greece. The odes of Pindar which have come to our hands, immortalize those who in his time were triumphant in the four most solemn games of the Greeks; the Olympian, the Isthmian, the Pythian, and the Nemean. The height of glory and honour was to be celebrated by Pindar. "His genius (says Bacon,) was an imperial sceptre, with which he subdued and astonished the human mind."

The descendants of Helenus were so numerous, and became so powerful in Greece, that they procured a law, by which it was enacted, that all who presented themselves to contend in the Olympic games should prove themselves connected with this family by ties of blood, before they could be admitted. Alexander himself was forced to prove his descent from the Heleni, before
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he was received into the lists at these games. All the families in Greece on this account pretended to be descended from the Heleni, and this name which originally was particular to a single tribe, now became the common name of all the Greeks.

AN ENQUIRY INTO THE RELIGION OF THE FIRST INHABITANTS OF GREAT BRITAIN.

IN the infancy of states, as in the infancy of man, illustrious actions are always rare. It is not till after the lapse of ages that the arts and sciences attain any degree of perfection. It is the same with historians, they are only to be found in civilized nations; and if some facts have reached us which took place in the first ages of the world, they are generally exaggerated, or disfigured by uncertain traditions.

We have already observed, that every people assumed for their founder some imaginary god or hero. We have seen the Greeks endeavouring to throw a veil over their origin, whilst even their fables (those incoherent compounds of their memory and imagination) became evidences in favour of truth. The name of a god, of a city, of a country, of a mountain, of a custom which they were ignorant of before, and which they were obliged to express by some foreign appellation, are the vestiges which Truth leaves behind her,

and which all the efforts of vanity and self love can never totally efface.

In the general picture which we have endeavoured to draw, for the purpose of explaining the origin of idolatry and mythology in general, it may be perceived that the eastern nations were the first who peopled the earth. The more attentively we examine history, the more convinced we become, that these rich and beautiful countries were the original seats of our forefathers, and the brilliant centre from whence the arts and sciences were diffused over the rest of the globe. It would be much more difficult, and perhaps even impossible, to tell at what time and in what manner the British isles were first inhabited. The study of natural history inclines us to believe, that they constituted formerly part of the continent of Europe, but neither tradition nor any human record can give us the least information concerning the period of this separation. It is sufficient to extend our remarks to those ages of which we have some knowledge, without uselessly and presumptuously losing ourselves in the epochs of imagination. In vain does human vanity attempt to give greater antiquity to time, its longest periods will be no more than an imperceptible point in the midst of that eternity which precedes and will follow them. Without pretending to fix the exact time when England was first peopled, we may with probability suppose

suppose that the different countries of the Gauls were inhabited before that period. It is natural to imagine that men would not venture to cross the sea, and take up their residence in islands, till compelled by the too great increase of population. We know that the Celts were masters of Europe, from the mouth of the Oby in Russia, to Cape Finisterre. The same language spoken by nations separated from each other by immense tracts of land is sufficient proof of this, but it throws no light upon the beginning of their history.

The most famous of all the Celtic nations were those who inhabited the countries of Gaul, and it is to the historians of the nations with whom they were engaged in frequent wars, that they are indebted for their celebrity. Julius Cæsar and Tacitus say, that Great-Britain was the first country peopled by the Celtic Gauls. The situation or the respective places renders this opinion probable, and the conformity of language and customs which existed between the Britons and the Gauls, leaves no doubt concerning this origin. It may be supposed, that the Gaulish colony first settled in that part of the island which was opposite to their own country, from whence extending themselves by degrees, they afterwards peopled the whole island. Whatever be the origin of the inhabitants of Great Britain, they were sufficiently numerous, and especially sufficiently courageous to resist the Romans,

mans, when masters of the whole known world besides. Their government was at that time a mixture of monarchy and aristocracy. The chiefs superintended the execution of the laws, but the legislative power was lodged in the hands of the druids. These priests, so celebrated for their own divinations, and that of their wives, for their pretended intercourse with heaven, and for their manner of living, which was solitary and austere, were regarded by the people as the infallible organs of the Divinity. It was by the command of these sovereign pontiffs that the people united under one chief, whose office, like that of the Roman dictator, lasted no longer than was necessary to repel danger or terminate a war.

The druids preserved this extensive authority a long time among the Celts, particularly in Great Britain, but after the second century their credit declined fast. Wars became frequent, and the nobility carried away by their impetuous courage, were no longer solicitous to enter into this order. The number of priests diminished, and precepts of religion were quickly corrupted, or nearly forgotten in the tumults of a camp. Victory, by favouring those chiefs, who were called Vergobrets (a title equal to that of king) rendered them more independent of the druids.

Tremnor, great grandfather of the celebrated Fingal, having been elected vergobret by the vic-

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torious tribes which he had led to battle, the druids sent a deputation to him, desiring him to lay down his authority. A refusal on the part of Tremnor brought on a civil war, in which a great number of the druids perished.

Those who escaped the slaughter, fled and concealed themselves in the depth of the forests and in caverns, where they used to retire to pursue their meditations, and the vergobrets, or kings, then took the whole authority into their own hands. However, the kings and heads of tribes to give stability to their power, to show their respect for religion, and to have some to celebrate their exploits, recalled the bards from their solitary retreat. The office of the inferior class of druids was to sing the praises of gods and heroes. Conquerors, emulous of immortalizing their names, spared these dispensers of glory, invited them to their camp, and gratitude animating the poetry of the bards, they described their protectors as heroes possessed of every virtue. These disciples of the druids were admitted to the science and mysteries of their preceptors. Their talents and knowledge gave them a superiority over the vulgar. They employed their poetical abilities in describing every virtue and every heroic sentiment. Kings eagerly endeavoured to imitate the heroes of their favourite poems; chieftains of tribes strove to follow their example; and this noble emulation being commu-

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nicated throughout the whole nation, formed that general character of the inhabitants of Great Britain, who, to the noble courage which dignifies a free nation, have ever united the most engaging virtues of civilized society.

The glory of a great people rouses the genius of the man possessed by nature of sensibility and a lively imagination; he burns with a desire of immortalizing his country. Common language appears unequal to the actions he means to celebrate; metre and harmony he knows will more easily impress his subject upon the memory. This undoubtedly gave rise to poetry in every nation; and this art constituted part of the religion of the druids. The custom, common to every nation, of repeating historical poems on solemn occasions, and of teaching them to their children, was sufficient to preserve them for a long time without the assistance of writing. The Germans have transmitted these poetical traditions for eight hundred years; it is not astonishing then, that the inhabitants of Great Britain, ever so much attached to the memory of their ancestors, should have handed down from generation to generation the poems of their bards. It was this custom, preserved among the most distant inhabitants of the mountains, which enabled Mr. Macpherson to collect the poetry of the celebrated Ossian.

The bards, after having long been the principal
instructors

instructors and historians of their country, descended from these high functions to become the flatterers of those who protected them, or the slanderers of those whom they regarded as their enemies.

Little passions have always the pernicious property of misleading and even extinguishing genius.

The bards, in forgetting the noble inspirations of their predecessors, retained no other power than that of amusing or flattering the vain. They soon lost all their importance with the great, and the multitude alone deigned to receive them favourably.

No longer possessed of the talent which renders virtue engaging, they invented fables of enchanted castles, of dwarfs, giants, &c. The sober truths of history gave place to the marvellous fictions of romance. The abuse of this talent brought the bards into contempt; the people themselves grew weary of them and they disappeared. The warlike hero, however, was not forgetful of his valour, he would not renounce the flattering advantage of hearing the celebration of his exploits. Courage, and the noble desire of succouring the oppressed, and redressing their wrongs, produced that spirit of chivalry which gave birth to prodigies of heroism. Illustrious actions awakened the genius of a class of men who came to replace the bards, under the name of Troubadours. This appears to be the period from which we must date the com-
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ment of those books of chivalry so extraordinary and yet so full of charms, that even now they excite our admiration. In reading them it is necessary to recollect, that to please they must possess probability, for it is only by imitating nature that art can please. What idea then ought we to entertain of those knights they were intended to describe? In the romance of the round table, of St. Greal, of Amadis, &c. reason will ever teach us to rescind what appears to be merely marvellous, but the noble and the brave will never call in question the prodigies achieved by valour. It is remarkable that England is generally made the theatre of chivalry by the Troubadours, and ancient writers of that description. We must likewise take notice that all historians, after describing the druids as priests much superior to those of all other nations, agree in giving the druids of England a superiority over all others. They extol those of the college of Chartres, those of the forest of Marfeilles, those in the environs of Thoulouse, but they all add, that when any in these colleges were found to possess great talents, they were sent to finish their instruction among the druids of Britain. The result of these observations is, that from the most distant periods, the inhabitants of Great Britain have ever excited the admiration of surrounding nations, by their wisdom, learning and courage.

RELIGIOUS

RELIGIOUS OPINIONS OF THE FIRST INHABITANTS OF GREAT BRITAIN.

IT appears certain that the original Britons erected no temple to the Divinity. Nay we find in the poems of Ossian, that sublime bard expressing his contempt for the temples and worship of Odin, god of the Scandinavians, whom he calls Loda. Ossian represents these people as invoking their god round a statue, which he calls the stone of power. He reprobates this worship, and considers it as impious. The druids, bards, and the people whom they instructed, regarded all nature as the temple of the divinity. That they had notions of a Supreme Being cannot be doubted, since they believed in the immortality of the soul, and in the rewards and punishments of a future life. Their opinion was, that the clouds were the habitation of souls after their separation from the body. The brave and virtuous were received with joy into the ærial palaces of their fathers, whilst the wicked, the cowardly and the cruel, were excluded the abode of heroes, and condemned to wander, the sport of every wind. There were different mansions in the palaces of the clouds; the principal of which were assigned to merit and courage; and this idea was a great incitement to the emulation of their warriors. The
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soul always preserved the same passions which it possessed during life; these aerial palaces offered no other enjoyment than what they had preferred when living. They supposed that winds and storms were under the direction of departed spirits, but their power never extended over men. A hero could not be admitted into the palace of his fathers, unless the bards had sung his funeral hymn. This hymn appears to have been the only essential ceremony of their funerals. The body was extended on a bed of clay, at the bottom of a grave six or eight feet deep. At the head of a warrior they placed his sword and twelve arrows; the corpse was covered with a second body of clay, and upon this they laid the horns of a stag, or some other wild beast. Sometimes they killed his favourite dog, to lay on this second body of clay; the whole was then covered with fine mould, and four stones marked the extent of the tomb.

None but a bard could open the gates of the aerial palaces, which he did by chanting the funeral hymn. Neglect of this ceremony left the soul in the exhalations of the lake Lego, or some other, and to these unhappy souls they attributed the disorders arising from the vapour of lakes or marshes, which are so frequent and sometimes even mortal. We may see with what care the druids encouraged opinions which rendered their ministry so consoling and so necessary. Death was not supposed to have

the power of dissolving the ties of blood. The shades of the dead took part in the happy or unfortunate events of their friends. No nation had so implicit a belief in apparitions. The mountaineers, in particular, seeming to take pleasure in their gloomy ideas, frequently passed whole nights upon a heath; the whistling of the wind, or the noise of torrents, made them imagine they heard the voice of the dead, and if surprised by sleep in the midst of these reveries, they regarded their dreams as certain prognostics of futurity. Good and bad spirits did not appear in the same manner, the good showed themselves to their friends during the day in retired pleasant valleys, the bad were never seen but at night in the midst of winds and tempests. Neither did death destroy the charms of the fair. The shades of these preserved their original form and beauty. No terror accompanied them; when they traversed the air, all their motions were graceful, and the gentle noise of their approach had something in it pleasing and encouraging. At the moment of executing any great enterprize, they imagined that the souls of their fathers descended from the clouds to foretel their good or ill success: and when they did not appear, gave them notice at least by some omen. Every man thought he had his tutelar shade, who always attended him. When death approached, this guardian spirit showed itself to him in the position in which

which he was to die, and sent forth plaintive cries of sorrow. On the death of a great personage, they were persuaded that the souls of departed bards sung round his phantom during three whole nights. It was a received opinion among them, that the moment a warrior ceased to exist, the arms in his house were covered with blood; that his spectre went to visit the place of his birth, and that it appeared to his dogs, which set up dismal yells at the sight of it.

It was to these spirits they attributed the major part of natural effects. If echo struck the ear, it was the spirit of the mountain they heard. The hollow sound of the tempest, was the roaring of the spirit of the hill. Did the harp of a bard receive a vibration from the wind, it was the shades, who by this gentle touch announced the death of some distinguished character. No king nor chief resigned his breath, but this prophetic sound was rendered by the harps of the bards belonging to his family. We feel how consoling it must have appeared to people all nature with the shades of their friends and ancestors, by whom they supposed themselves constantly surrounded. Notwithstanding all the melancholy which must accompany such an idea, we are sensible how interesting and pleasing it must have been.

It was sufficient to engage and fill the imagination; and it is undoubtedly to this cause we must attri-

attribute the small number of divinities which were honoured among the ancient Britons; it appears even certain that they only acquired a knowledge of Elus, Dis, Pluto, Samoths, Teutates and other deities, by means of their intercourse with foreign nations. The Picts and Saxons introduced among them their Andate, goddess of victory. The Romans likewise made them acquainted with some of their divinities.

We are assured by Tacitus and Dion Cassius, that the Gauls first brought into England the horrid custom of sacrificing human victims. By extending our researches farther, we might discover likewise vestiges of the Phœnician worship; for every thing leads us to conclude, that in the earliest ages of the world, these first of navigators known brought their merchandize into Britain, which they exchanged for tin. But we shall enter no farther into particulars concerning those religious ceremonies which they derived from foreign nations, since every history, tradition and custom proves, in the most convincing manner, that the religion of the Druids alone was universally adopted.

We shall now lay before our readers the most authentic information concerning these celebrated men, which we can collect from history or tradition.

OF THE DRUIDS.

THE accounts of Cæsar and Tacitus contradict each other; the former saying, that the religion of the Druids had its birth in England; and the latter, that the Gauls when they peopled this island introduced it amongst them. "To reconcile these two authors (says the Abbé Banier) we may suppose, that the Gauls when they came into Britain brought with them their religion, but that the islanders, more studious and less engaged in foreign wars than the Gauls were, preserved it in its greatest purity; this (he adds) was the reason of that profound respect in which the Druids of Gaul held those of Britain, whom they regarded as considerably their superiors in knowledge. The world (continues Mr. l'Abbé Banier) originally formed but one family, and had only one faith, but when they became dispersed they corrupted the purity of their primitive religion: some directing their course by land towards the north, under the names of Scythians, Celto-Scythians and Celts, peopled those vast countries which separate us from Asia; others more bold, braved all the dangers of the ocean.

"History proves that the Phœnicians and Carthaginians penetrated into the most remote parts of the west; hence no doubt, that resemblance be-

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tween the religions of nations divided by so many seas and countries."

This account of Mr. l'Abbé Banier clearly explains the parallel which has been so often drawn between the Magi and the Druids; it proves that the Gauls derived their religion from the Persians, or at least from those nations which approached their country towards the north. The Magi and the Druids, both equally respected in their different countries, were always consulted in matters of great importance. They were their only religious ministers. The Magi rejected the opinion which attributes to the gods a human origin; nor did they distinguish them into gods and goddesses; it was exactly the same with the Druids. Both governed the state, and were consulted even by sovereigns. Their white vests resembled each other, and both were equally forbid the use of ornaments of gold. The dispensers and protectors of Justice, they pronounced sentence, and carefully inspected the conduct of those whom they appointed to assist them in the discharge of this important function. The immortality of the soul was the principal point of belief among both the Persians and Gauls; neither of them erected either temples or statues. The Persians worshipped fire; the Druids maintained a perpetual fire in their forests. The Persians paid their adoration to water; the Gauls rendered divine honours to the same element. From

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these resemblances we may reasonably conclude, that the religion of the Magi and that of the Druids had both the same origin. The difference we find between them may have arisen from the different causes of war, distance and time. The religion of the Gauls appears to have always been more pure than that of other nations; their ideas of the divinity were more just, and more rational than those of the Greeks and Romans. Tacitus, Maximus of Tyre, and other historians inform us, that the Druids were persuaded that the Supreme Being must be adored in silence, and with veneration as well as with sacrifices. But this original simplicity no longer existed, even before the Roman conquest. The Druids forgetting their former wisdom, addicted themselves to divination and magic, tolerating the horrid practice of sacrificing human victims to *Æsus* and *Teutates*. Tacitus, Lactantius, and Lucan attest this barbarous depravity.

The conquest of Julius Cæsar introduced new divinities among the Gauls, and they then first erected temples, whilst the Druids of Britain continued the exercise of their ancient religion in the heart of their forests, whose solemn shades inspired religious awe. | So sacred were woods among them, that it was forbid to cut them down; they could not be approached but with veneration, and for the purpose of crowning them

them with garlands and trophies. There were certain trees which could not be applied to common uses, even though they fell with age. This respect arose from the sublime idea they entertained of the divinity; they were persuaded, that temples could not contain him, nor statues represent him. | The Gauls likewise had the highest veneration for lakes and marshes, because they supposed them the favourite abode of the divinity. The most celebrated of these lakes was that of Thoulouse, into which they threw gold and silver which had been taken from the enemy. They likewise worshipped rivers, rivulets, fountains, and fire. | The Gauls had in the middle of their forests void spaces, consecrated to religion and religious ceremonies. It was here they buried the treasures taken from the enemy, and here they sacrificed their prisoners; sometimes they enclosed them in a colossal statue of willow, and surrounding them with combustible matter, consumed them with fire. | Cæsar caused these retreats to be pillaged by his troops, from whence ill-informed historians have concluded that the ancient Gauls had temples. "The only temple of these people (says Tacitus) is a forest, where they performed the duties of their religion." | None can enter these woods unless he wear a chain, the symbol of his dependence on the Almighty, and of the supreme power which the divinity has over him. | Nothing is more celebrated

in the history of the ancient Gauls than the forests of the country of Chartres. The forests of Thoulouse and Marseilles were almost equally famous.

In these solitary retirements were held the schools of the Gaulish Druids. Chartres was in some manner the metropolis of the Gauls; but these three colleges all agreed in acknowledging their inferiority to the Druids of Britain in science and wisdom.

THE DIFFERENT CLASSES OF THE DRUIDS,
THEIR MANNERS OF LIVING, THEIR DRESS
AND FUNCTIONS.

THE word Druid is undoubtedly derived from the Celtic word *deru*, which signifies an oak.

The ministers were divided into different classes. The Druids composed the first; they were the supreme chiefs, and so much were those that followed them their inferiors, and so great the respect which the latter paid them, that they were obliged to depart when the Druids appeared, and till they had obtained permission could not remain in their presence. The inferior ministers were the Bards, Sarronides, and Eubages, or Vates.

The Bards (whose name in the Celtic language signifies a singer) celebrated the actions of heroes in verses, which they sung and accompanied upon

upon the harp. In such high estimation were their verses held, that they were sufficient to immortalize. These Bards, though inferior to the Druids in power, enjoyed so great a reputation, that if they presented themselves at the moment two armies were upon the point of engaging, or even if the action was already begun, each party laid down their arms to listen to their propositions. They did not confine themselves to pronouncing the eulogium of heroes; they had likewise the right of censuring the actions of individuals who swerved from their duty.

The Sarronides instructed the youth, and inspired them with virtuous sentiments. The Eubages or Vates had the care of sacrifices, and applied themselves to the contemplation of nature; but afterwards the Druids reserved to themselves alone all religious functions, and the subaltern ministers had then no employ but what they practised by permission of the Druids. The origin of these pontiffs is lost in the remote periods of antiquity.

By Aristotle, Solon, and many others before them, the Druids are described as the wisest and most enlightened of men in matters of religion. So great was the idea entertained of their knowledge, that Cicero styles them the first inventors of Mythology. The Druids concealed in forests, there led the most austere lives. It was here na-

tions came to consult them; and Julius Cæsar, who in general admired only the splendid virtues, could not refuse them the tribute of his esteem, so much was he astonished at their manner of living and their knowledge. There were several colleges of the Druids in the different countries of the Gauls, and we have already said, that the most celebrated of all was that in the country of Chartres. The chief of this college was sovereign pontiff of all the Gauls. It was in the forests of this country that they performed the most solemn sacrifices, and here assembled the grandees of the country, and the legislative bodies. Next to the college of Chartres, that of Marseilles was the most considerable. Nothing was more famous than the forest of that country, and Lucan inspires a sort of religious terror when he describes the manner in which it was cut down by order of Cæsar. The Druids, both young and old, had the same privileges, and observed the same rules. Their dress, however, varied in some respects, according to their different provinces and the rank they occupied.

The ceremony of being admitted into this order consisted in receiving the embrace of the old Druids. The candidate, after this, quitted the common dress to invest himself with that of the Druids, which was a coat reaching to the middle of the leg. This dress was the mark of priesthood,

hood, to which women could never be admitted. The authority of the Druids was so extensive, that no affair of importance was undertaken without consulting them. They presided over the national councils, directed war or peace as they pleased, punished the guilty, and could even depose kings and magistrates when they acted contrary to the laws of the country. Their rank was superior to that of the nobles. To their power every thing yielded. It was they who were entrusted with the education of the most illustrious youth, so that sentiments of veneration for the Druids were instilled into them from their earliest infancy. To these priests belonged the right of annually appointing the magistrates who were to preside over the cities; they could raise one of these magistrates to the dignity of vergobret, which was equal to that of king. But this pretended king could do nothing without the consent of the Druids; they alone could convoke the national council, so that the vergobrets were in reality only the principal subjects of the Druids. Supreme arbiters of all the differences, of all the interests of the people, justice was only to be obtained through their ministry. They decided equally in public and in private affairs. When in a case before them, they adjudged the disputed property to him whom they deemed the lawful proprietor, his adversary was obliged to submit, or he was

loaded with Anathemas, and from that time could offer no sacrifice; the whole nation regarded him as a monster of impiety, with whom it was forbid to hold any communication.

To the Druids was entrusted whatever concerned religion, and this gave them an unlimited power. Sacrifices, offerings, prayers publick and private, the science of predicting futurity, the care of consulting the gods, of answering in their name, of studying nature, the right of establishing new ceremonies and new laws, and of enforcing the execution of those already established, or of reforming them, such were the functions, and such the unbounded authority which these priests enjoyed without controul. Their duty exempted them from serving in war, or paying any publick imposts. The number who aspired to this order was prodigious, and it was open to all ranks and professions, but great difficulties attended their admission from the length of the noviciate, and the indispensable obligation they were under to learn and retain by memory, the amazing number of verses which contained their maxims of religion and political Government. The Gaulish women could formerly be admitted to the rank of Druidesses, and they then enjoyed all the prerogatives of the order, but they exercised their functions separately from the men. Their divinations rendered

dered them more famous even than the Druids themselves.

When Hannibal passed through their country they still enjoyed the most distinguished employments, for it was stipulated in a treaty which he made with the Gauls, that, if a Carthaginian should in any respect injure a Gaul, the cause should be tried and determined by the Gaulish women. They were afterwards deprived of this authority by the Druids, but the period when they were first allowed to practise it is unknown.

DOCTRINE OF THE DRUIDS, THEIR SUPERSTITION, CEREMONY OF THE MISLETOE OF THE OAK.

ALL the doctrine of the Druids tended to render men wise, just, valiant, and religious. The fundamental points of this doctrine were reduced to three, adore the gods, do injury to none, be brave. "The object of their science (says Pomponius Mela) was to attain a knowledge of the form and majesty of the Divine Being, and the course and revolutions of the stars; they pretended to be acquainted with the construction of the whole universe, and the retirement in which they lived certainly left them at full liberty to pursue their enquiries. That the Druids and Gauls considered the soul as immortal admits of no doubt, it was their persuasion of this dogma alone, which made them

regard death as the certain means of arriving at a more happy state. They made a great distinction between those who died peaceably surrounded by their friends and relations, and those who nobly died in the service of their country. The former were interred without ceremony, without eulogium, without the songs composed in honour of the dead: but warriors were believed to survive themselves; their names were transmitted to future generations, and they were received into the bosom of the Divinity, there to taste a never-ceasing happiness: they alone were honoured with tombs and epitaphs: but the dogma of the immortality of the soul was not on that account less general; this opinion can never admit of a division, and that the Druids professed it is evident; they only regarded as condemned to perpetual oblivion those whose lives had been rendered illustrious by no brilliant or warlike action, nor by any act of public utility. This custom was founded on the martial genius of the Gauls, and other Celtic nations, who esteemed nothing so much as the profession of arms. The Druids taught, that all things would one day be destroyed by fire or water. They believed in transmigration, which they could never have learned from Pythagoras, as it constituted part of their doctrine before philosophy found its way into the Gauls. From time immemorial they had adopted the custom of burying the dead,

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or of preserving their ashes in urns. They deposited in the tombs the arms of the dead, their valuable furniture, and an account of the money which was due to them. They even wrote letters to their friends after their decease; they firmly believed that all letters thrown into the tombs of the dead would arrive at their place of destination.

The Druids communicated verbally their science and doctrines to the candidates for that office, whose noviciate was extremely long. These maxims and sciences were never reduced to writing, they were delivered in verse, and it was necessary to retain them by memory; these verses were so numerous, that fifteen and even twenty years were required to learn and retain them. "This (says Julius Cæsar) rendered the doctrine of the Druids so mysterious, that it was impossible to attain a knowledge of it." The Druids likewise cultivated the science of medicine, and the most implicit confidence was placed in their judgement, as the people were persuaded they knew the influence of the stars, and could look forward into futurity. These sages, at first so reputed, and so worthy of that respect, concluded by giving into astrology, magic and divination, hoping by these means to encrease their credit and authority, as they had perceived that the people were more delighted with the marvellous than with truth. They had some knowledge of botany, but they mixed so many superstitious practices with their manner of collecting plants, that it was easy

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to perceive they were acquainted with a very small number of them.

Pliny relates their method of collecting the plant called in Latin *felago*; it must be plucked up without the use of an instrument, and with the right hand covered with part of the robe; the plant was then to be shifted rapidly into the left hand, as if it had been stolen: the person collecting it must be cloathed in white, have the feet bare, and have previously offered a sacrifice of bread and wine. Vervain was collected before the rising of the sun, on the first of the dog days, after having offered to the earth an expiating sacrifice, in which fruit and honey were employed. This plant, when gathered in the manner mentioned, they pretended possessed every virtue, and was a sovereign remedy for all disorders. It was only necessary to rub themselves with this to obtain whatever they desired. It had the power of reconciling those who were at enmity. Whoever could but touch this plant, felt their hearts instantly enlivened with peace and joy. We must likewise rank among their superstitions a persuasion they entertained, that on the death of illustrious persons their souls raised up storms and tempests. The rolling of thunder, all the extraordinary and violent movements of nature, all meteors announced, according to them, the death of some distinguished character. The Druids took pride in suffering the opinion to prevail,

prevail, that they could at pleasure change their forms, or transport themselves into the regions of the air; but the most cruel of all their superstitious practices, was that of sacrificing human victims. This barbarous custom could only be abolished by the extirpation of druidism itself. That it existed, the numerous edicts of the Roman emperors to prevent it clearly prove.

The most solemn of all their ceremonies was that of gathering the mistletoe of the oak. This parasitical plant grows also upon other trees, but the Druids thought that the Divinity had principally confided so precious a thing to the oak. They traversed the forests with the greatest care in search of it, and congratulated each other when, after painful researches, they had been able to discover a certain quantity of it. This plant could only be collected in the month of December, and the sixth day of the moon. This month and the number six were sacred among the Druids. It was always the sixth day of the moon that they performed their principal acts of religion. On the day appointed for the ceremony of gathering the mistletoe, they assembled themselves in the most solemn manner, and went in procession towards the place where the plant was to be found. Two divines walked in front, singing hymns and songs of praise. A herald carrying a caduceus followed these; then came three Druids bearing the instruments

ments necessary for the sacrifice, and lastly, the procession was closed by the high priests, clothed in white, followed by an immense concourse of people. When they arrived at the foot of the tree, it was ascended by the chief of the Druids, who cropped the mistletoe with a small golden scythe, when it was received by the Druids with the most profound veneration in the *sagum* (a sort of white garment); on receiving it they sacrificed two white bulls, and this was followed by a feast, at the conclusion of which they offered up prayers to the Divinity that he would be pleased to attach to this plant a good fortune which should diffuse itself through all those to whom it should be distributed.

It was the first day of the year that they blessed the mistletoe, and distributed it to the people.

OF THE DRUIDESSES.

WE have already said, that the whole morality of the Druids was reduced to three principal points. Honour the gods, injure none, and be courageous. How can these sublime maxims be reconciled with the opinion entertained by many, that they had the right of life and death over their wives, children and slaves? "Paternal and domestic authority (says Mr. l' Abbé Banier) was formed upon no positive law, but only upon respect and love."

Julius

Julius Cæsar and Tacitus dwell much upon the respect which the Gauls and Germans entertained for their wives. Those of the Druids participated in the authority of their husbands. They were consulted in questions concerning politics or religion. Even since the conquests of the Romans, there were temples erected among the Gauls where women only officiated, and which men were forbid to enter. The Celts and Gauls (says Mr. Mallet, in his excellent introduction to the history of Denmark) showed themselves much superior to the eastern nations, who pass from adoration to contempt, from sentiments of idolatrous love to that of inhuman jealousy, or of an indifference more insulting than jealousy.

The Celts considered their wives as equals and companions, whose esteem and tenderness could only be nobly acquired by attention, generous conduct, and acts of courage and virtue.

The poems of Ossian prove, that the inhabitants of Britain have ever carried that respect and attention as far as any nation in the world. Constant to the first object of their choice, they never addicted themselves to polygamy, and the tender partner of their love frequently followed them in disguise to the war.

During the brilliant ages of chivalry we constantly meet the same manners and the same respect for the female sex; this was increased by grati-

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tude; for as soon as a knight was wounded, the ladies eagerly pressed forwards to lend him their assistance, and almost all were acquainted with the art of healing. However, their attentions were not confined to this alone; during the time of convalescence, the charms of their conversation served to moderate the impetuous courage of the knights, and the better to remind them of their duty they read to them poems and romances, in which whatever heroism could effect was reduced to action. We think then there is great reason to doubt the truth of that opinion which gives the druids the horrible right of abusing their power, and of oppressing or even sacrificing the innocent and defenceless. These pontiffs were certainly jealous of their authority, but it was so great, and so perfectly established, that there was no occasion to act with cruelty in their families to maintain it.

Their empire was absolute over the people; none were superior to them; why then wantonly fill with terror the companions who alone could give charms to their solitude, the infants who were to transmit their names to posterity, and the slaves whose business it was to foresee and provide for their necessities? This opinion, if at all true, can only allude to those times when the Druids and Gauls were in their most degraded state.

There existed three sorts of female Druids. The first lived in a state of celibacy; the second, though mar-

married, resided in the temples, where they officiated, and saw their husbands only one day in the year; the third and last lived constantly with their husbands, and superintended the concerns of their families.

Notwithstanding these distinctions, the Druidesses in reality formed but two classes.

The first was composed of priestesses, and the second of women who were subordinate to them, and executed their orders.

The general residence of the Druidesses was in the islands which border the coast of England and Gaul. The Druids likewise inhabited some of these, but never such as were occupied by the female Druids. It was in these isles that they exercised themselves most in magical practice. The opinion that they could raise storms and tempests at pleasure, was common to both Gauls and Britons.

The restless curiosity of man esteems the art of seeing into futurity, superior to every other. The Druids, after having persuaded the people that they were acquainted with the influence of the stars, and had the gift of prophecy, abandoned almost entirely this part of their ministry to their wives. Having seen the respect, bordering on idolatry, with which the Gauls and Germans treated the female sex, they perceived that the persuasions and predictions of their wives would obtain much more

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more credit and confidence than their own. To them they referred all questions concerning futurity, and their answers were so satisfactory, that their reputation spread over the whole world; they were consulted by people from every nation, and a more implicit faith was placed in their decisions than those of the Grecian and Italian oracles. They were frequently consulted by the emperors when masters of the Gauls.

History has preserved several of their answers, but makes no particular mention of those of the Druids.

We shall conclude this article by giving the most certain information we can collect of the period when the office of both Druid and Druidess was entirely abolished.

Suetonius, Aurelius Victor, and Seneca, maintain, that it was under the emperor Claudius; but as it subsisted long after that period, it should seem that they only spoke of human sacrifices, which were absolutely interdicted by that emperor.

Druids and Druidesses were still found in the country of Chartres till the middle of the fifth century, and it appears certain that this order was not entirely extinct till the time when Christianity completely triumphed over the superstition of the Gauls, which in some provinces did not happen till very late.

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